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THIRD ANNUAL MEETING

OF THE

Council of Cities

OF THE

Methodist Episcopal Church

PITTSBURGH, PENNSYLVANIA
FEBRUARY 10, 11, 12, 1920

DEPARTMENT OF CITY WORK
OF
THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH
PHILADELPHIA, PENNSYLVANIA

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THIRD ANNUAL MEETING

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OF THE

COUNCIL OF CITIES

OF THE

METHODIST EPISCOPAL CHURCH

THE Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary, and the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the executive officer and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

WILLIAM PENN HOTEL
PITTSBURGH, PENNSYLVANIA
FEBRUARY 10, 11, 12, 1920

DEPARTMENT OF CITY WORK
OF
THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA, PENNSYLVANIA

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A WORD OF GREETING

The Third Annual Meeting of the Council of Cities of the Methodist Episcopal Church marks another milestone in the development of efficient methods for meeting the Church's obligation in American cities. The Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary, and the Superintendent of the Department of City Work, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the executive officer and two delegates from each duly organized City Society. The first meeting, called under the provision of the General Conference of the Methodist Episcopal Church of 1916, was held at Chicago, Ill., April 20-22, 1917. The second meeting was held in Baltimore, Md., April 26-28, 1918. Owing to the fact that the Centenary drive was on during the spring of 1919, no meeting was held.

The meeting this year partook of the presentation of outstanding papers and discussions, led by some one who had made a careful study of the paper to be presented. Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, presided at the conference sessions. Rev. Carl D. Gage of Chicago served as Secretary during the first half, and Rev. George B. Jones of East Chicago during the last half of the Conference. Rev. W. E. J. Gratz of Lincoln, Neb., led the devotions which preceded each session. The address of welcome, delivered by Mr. J. B. L. Hornberger, Treasurer of the Methodist Episcopal Church Union of Pittsburgh, was responded to by Rev. George G. Vogel, Superintendent of Newark District, Newark Conference, New Jersey.

The morning sessions were given over to the presentations and discussion of the papers, the afternoon sessions being devoted to sectional group meetings, where the specific problems of the particular groups were presented and discussed, their conclusions being reported to the full body at the last session. Each group was in charge of a leader who had previously been invited to this task. The groups and the leaders were as follows: Downtown Group, leader, Rev. E. L. Waldorf, pastor First Methodist Episcopal Church, Cleveland, Ohio; Foreign-Speaking Group, leader, Rev. Charles W. Blanpied, Executive Secretary Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pa.; City Society Group, leader, Rev. Daniel L. Marsh, Superintendent, The Methodist Episcopal Church Union of Pittsburgh, Pa.; and the Goodwill Industries Group, leader, Rev. E. J. Helms, pastor Morgan Memorial Church, Boston, Mass., and Executive Secretary, Bureau of Goodwill Industries, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Boston, Mass.

On the first evening the entire body visited the Community

House of the First United Presbyterian Church, North Side, where supper was served and this thoroughly equipped community house inspected.

On Wednesday evening the delegates to the Council of Cities were guests of the Methodist Episcopal Church Union of Pittsburgh at a banquet at Kaufmann's. The program included music by the orchestra of Smithfield Street Methodist Episcopal Sunday School, Robert Arthur, leader; invocation by Dr. William S. Lockard, Superintendent of Pittsburgh District; presentation of toastmaster by Dr. Daniel L. Marsh, Superintendent of the Methodist Episcopal Church Union of Pittsburgh; address by Mr. Harry G. Samson, President of the Methodist Episcopal Church Union of Pittsburgh; greeting by Dr. M. P. Burns, and an address on "Jesus Christ and the City," by Bishop William A. Quayle, of Saint Louis, Mo. The benediction was pronounced by Dr. William Frank Connor, Superintendent of the Allegheny District.

During their stay in Pittsburgh the hotel entertainment of the delegates was provided by the Methodist Episcopal Social Union.

Democracy's strongholds must ever be in our great American cities. Here the currents of life flow most swiftly and mingle most readily. Not only are the nations of the earth elbowing each other from pillar to post, the philosophies of the world are also given utterance. Only a firmly entrenched Americanism can withstand the swirling maelstrom of the ideas and ideals which have wrecked nations in other lands. Only a Christian democracy can dig in deeply enough to give Americanism a fair chance to become a dominating force among these constantly shifting currents of thought and life. In communities like that over which the Master wept, his disciples of to-day are forced to accept a challenge to influence life so as to establish more securely the very foundations of our national life or see them swept away forever.

The finest of programs will not win the city to God. In addition to careful study of the problems of the city, there must also be the consecration to service and support on the part of the people to become interested. The Centenary of Methodist Missions has given an excellent opportunity for the church to cease marking time or retreating in the city stronghold, and to advance. No half-way measures will accomplish the needed results; the church without reserve must give of itself, its time and its money. With the church in the city properly equipped and manned, the next generation should be full of Christian leaders who could make the city Christian for all time. With the city Christian, democracy is saved for all time. And with democracy safe, the nation and the world will reap a harvest of character and righteousness, justice and peace worth the cost of making a world safe for its reception.

This condition the Department of City Work, and the Council of Cities, are helping to bring about.

Ralph Welles Keeler.

The Challenge to the Church in the Present Industrial Unrest

Rev. A. E. Craig

Pastor Trinity Methodist Episcopal Church, Evansville, Indiana.

Industry is the storm center of our present social unrest. If we could reach an equitable and acceptable adjustment of the controversy between labor and capital other problems would be of easy solution. It is not extreme to say that for a long time this whole matter has been upon a war footing. This does not mean that industrial war is being waged perpetually, but it does imply that both sides hold themselves in a state of preparedness, ready for a contest at any moment. It also implies that our industrial differences are settled largely either by the agency of the strike and the lockout, the instruments of war, or that reluctant concessions are made in fear of a more unfavorable issue, if war should ensue. There is no deep set purpose to settle all such disputes by reason and conciliation, nor do we possess the agency for any such orderly process of reaching agreement in our differences. The world is sick of war. It sees not only the terrible cost but the unreasonableness and futility of such a method. The same determination that insists upon some more rational way of settling our international disputes is making itself felt in our industrial system. To this the best thought of our time is being turned and to the hopeful there are intimations of a better day coming to the distracted social order. Whether the Christian Church is doing its full duty towards ushering in this new day or not should be a matter of earnest inquiry.

My subject assumes that in this present unsettled situation there may be an opportunity for the Church to serve. The disciples of the Nazarene Carpenter have ever been the friends of the laboring man. If today that friendship has cooled and we see rather suspicion or outright hostility there is surely occasion for a deep searching of heart. The fact must be acknowledged freely that at the present time the Church seems to count for very little in this controversy. Capital does not ask its advice in perfecting the machinery of its vigorous operations. Labor looks askance at its offers of mediation. It regards the Church as so far out of touch with its program that it believes it to be unsympathetic if not hostile. And yet the case is not altogether hopeless. Isolated instances may be found sufficient to convince us that if the Church really gave itself to the solution of this issue with determination, it would yield to its efforts. As the case becomes more and more acute, the Church may well accept this issue as the most tremendous challenge put up to it in a generation.

Understanding the Problem

The first duty of the Church is to reach an understanding of

the problem. To attain this we shall need to study it in the light of its development. Our industrialism has changed its character in recent times with lightning rapidity. For thousands of years the world of labor underwent little change. The conditions under which Jacob worked for his father-in-law Laban and Ruth gleaned in the fields of Boaz continued with but slight alteration down to about a century ago. Then an entirely new industrial era dawned and we have been in a state of more or less chaos ever since. The trouble is society cannot shift its thinking rapidly enough to keep pace with the new conditions. The consequence is we approach new problems with old prepossessions and prejudices and are confused because they will not fit the case. We need not be surprised at this. We know how difficult it is to change our settled opinions in other matters. Men find it difficult to change their political affiliations no matter how the party issues may have shifted. To many, religious orthodoxy consists in sacredly keeping the closed mind. So the bane of our industrialism is too often the refusal to recognize new conditions to which many of our antiquated ideas are utterly inapplicable.

The basic factors of the old industrialism were handicraft, small operations, intimate relations between employer and employee, personal bargaining, personal interest and a wholesome respect of the servant for his master. When differences arose, as frequently they did under this system, it was always a personal matter and called for a personal adjustment. For an outsider to interfere was to make himself a nuisance. Only two parties were concerned in the controversy and they must be left free to fight it out as best they could. If the case had to go to the courts they stood practically upon an equal footing. If the employer had the advantage of a little more money, the workman usually had an offset in having the larger sympathy on his side. In any case the public was not greatly concerned in the outcome. It had the confidence that in the end even-handed justice usually prevailed. There are still lingerings of this old condition. Many of our smaller industries, owned and operated by the same person, are able to maintain this same personal intimacy. In such conditions, as a rule, collective bargaining is unnecessary. Unions have but a limited scope, and are apt to be regarded as more or less of a nuisance. The walking delegate is nothing less than an offense. Boards of arbitration are regarded as an intrusion, and any outside interference is sure to be resented. The whole system is one of paternalism and has all the blessings, if some of the shortcomings, of that benevolent relationship. This system has its own set of industrial ideals, and they are very high ones too. It is not out of these old conditions that our critical industrial problems have arisen.

But an entirely new industrial situation has been created by the invention of machinery and the application of steam and electric power. This has replaced handicraft with the factory system. In the interest of economy and efficiency great combinations became

necessary. In this process ownership and operation were largely divorced. The owners were often far removed from the management. Managers were selected because of their ability to make a good showing to the directors and stockholders. In this new system that paternalism which showed itself in friendly intercourse between master and men was gone. Very naturally there grew up misunderstandings, suspicions, and animosities. Then a new element was introduced which further aggravated the situation. Intelligence was transferred from the man to the machine. The old skill and dexterity of the hand worker could now be supplied by that inventive genius capable of producing a machine which surpassed in its dexterity the most skilled workman. The monotonous task of feeding this machine was calculated to dull the faculties and reduce the operator to a mere automaton. The enterprising employer discovered he could successfully introduce a lower grade of workmen. These were brought in immense droves from southern Europe, bringing their lower standards of living with them. Along with these ignorant groups came radical agitators who had little understanding of and no sympathy with our American ideals. These groups which rarely Americanize became the storm centers of our industrial strife.

When capital united, labor endeavored to unite too. Since the old system of personal intimacy was gone it seemed necessary to resort to collective bargaining. This was stoutly resisted as an unwarranted assumption on the part of labor. The result was a generation of labor wars, sometimes terrific in their ferocity. The striker was frequently lawless, but was matched by the equally irregular power of the black-list and the strong arm of the strike breaker. The victory sometimes fell on one side and sometimes on the other but throughout it all industry was on a war footing.

EFFECT OF THE WAR ON INDUSTRY

Such was the nature of our industrial evil before the war which brought in an entirely new element. Industry was under a strain. The emergencies of war contracts put the employer at the mercy of his workers. While wages advanced enormously the fabulous stories of great capitalistic profits widely circulated among the laborers created a state of discontent. Radical agitators were quick to seize their opportunity and spread their violent propaganda with great skill and enterprise. They were shrewd enough to discover our most vulnerable point. Ships were absolutely necessary and must be obtained at any cost. The lumberjack was the vulnerable heel of Achilles in our industrial system during this period. He was attacked with all the subtlety known to this skillful propaganda with the result that a wave of radicalism arose in the far west known as the I. W. W. and swept eastward affecting all our industrial centers. The collapse of the old Russia and the rise of the proletariat sovereignty gave heart to these extremists and fired them with the faith that America could be delivered into the

hands of the workmen if due energy were only exercised. While the danger was so remote as to be beyond the reach of rational imagination it was just plausible enough to create a bogey which frightened timid Americans into a near panic. The result has been an uprush of conservatism and even reaction which carries with it elements of danger that may well cause concern on the part of forward looking people.

So today we find ourselves in a perfect welter of social and industrial chaos. The public mind is at a high tension, our nerves are unstrung, we are in a fit state to become the victims of all sorts of extremists. The groups of social reformers and welfare workers are split up into warring factions. The councils of the government are divided. Congress is all at sea. The air is vibrant with contradictory notions as to what we should do in this day of industrial chaos. The situation is ripe for the entrance of some mediating agency which can help us compose our disturbed social relations and bring us back stability, order and sanity.

CHALLENGE TO THE CHURCH

What a challenge this is to the Christian Church. Can we hope that it will prove adequate to move up and grasp this situation with a firm hand and be a controlling factor in this work of reconstruction? The Church cannot do all we could desire, for unhappily its grip upon the industrial situation has hitherto been very slight. It is not too much to say that the Church has largely stood aside and left the solution of this vexed problem to other agencies. Perhaps it has been wise in this. It may have been justified in saying "I am doing a great work in building the spiritual walls of our Jerusalem and cannot come down to discuss industrial problems with the Sanballats of socialism, the Tobiahs of trade unions and the Geshems of European radicalism." But no longer can such aloofness be defensible. The very life of the Church itself is at issue and such a scheme of detachment can result only in defeat and humiliation. Let us inquire a little more definitely into the opportunities of the Church in this industrial crisis.

The Church must be the mediator in this clash of conflicting industrial claims. There are two social classes of which we have had plenty and to spare. One is the frantic reformer who runs wild in society. We have had our sufficient scourge of this reckless agitator who has been screaming to us from the places of public concourse, challenging us to join his quick crusade. Then there is another class that insists on remaining in a condition of "static inertia." Settled down in quiet satisfaction they ask to be let alone. But he must be a blind believer in conformity who can rest content in this intense hour of unsettled intellectual, industrial and social conditions. When old shibboleths have lost their significance, when old ideas are stoutly challenged, when settled dogmas are being put to the severest test, when old social systems, sup-

posed to be as fixed as the firmament, are shaken to their foundations our comfortable conservative has much to disturb his equanimity. In the midst of this solvent of unsettled opinion may the Christian Church not venture with the determination of becoming the re-agent around which our social life may precipitate in a new and finer crystallization?

The Church may properly assist in that industrial and social investigation that is essential to a satisfactory solution. This can be accomplished only by people capable of gathering, classifying, weighing and estimating the facts that enter into the vexed questions of the hour. A stupid, blind indifference on the one hand or a hysterical agitation on the other alike will prove unavailing. Without this we cannot hope for such wholesome public sentiment as will rectify our social wrongs. In nature there is no remedial agency equal to the light. Let the searching light of truthful investigation be turned upon our seething industrial unrest and healing will be sure to follow. But to make this investigation, to disentangle the truth in our complex industrial situation and to set forth the salient facts in their proper perspective is not a simple task. It calls for those who have a sympathetic interest in humanity and yet are able to resist that tide of emotionalism that so frequently sweeps away judgment. Especially should the Church have an attentive ear to the discontent of the times to ascertain whether amidst its noisy clamor there may not be heard some faint whispers of just complaint, some real wrongs overlooked by the respectable reformer.

The Church and Sound Industrial Principles

The Church must assist also in the public acceptance of sound industrial principles. The old bottles of ancient industrial paternalism will no longer hold the new wine of present day industrial ferment. The Church must be quick to adjust its thinking to the new order. We have been hearing much in these later days of democracy, and we were told that we were fighting a great war to make the world safe for this system. But democracy is more than a political formula. It is an industrial issue also, and the Church will be remiss if it fails to grasp the significance of this new movement. The principle of collective bargaining may be slighted where the old industrial conditions continue but no fair minded person can fail to see the justice and necessity of it in our new industrialism with its absentee ownership and impersonal management. For the Church to be blind to this vital issue will be to miss its opportunity to have a voice in the settlement of our industrial controversies. Democracy is bound to win. It has won politically and while the contest will doubtless be a longer and a harder one, it will be sure to win in the industrial realm. It will be a splendid thing if when that new day dawns the Church will be found with its face towards the light rather than be caught "clinging to the hind legs of antiquity."

Again the Church should become a powerful influence to stabilize public sentiment at a time when the pendulum is disposed to swing from extreme to extreme. It must be sure of itself in the time of insidious assaults upon our accepted institutions. When bold attacks are made in the name of an industrial proletariat which if successful would overthrow our democracy and commit us to an industrial autocracy equally tyrannical and less intelligent than that exercised by the late Czar of all the Russias, the Church should speak out with clearness and courage. The Church must never surrender to the dictates of either capital or labor. But when the public is thrown into a panic and a loud clamor arises for antiquated and discounted methods of suppression the Church must maintain its sanity and be ready to show the futility of such a remedy for our industrial unrest. The idea that industrial discontent in America in this twentieth century is to be overthrown by force of arms is ridiculous. The idea that radical agitation can be stamped out by imprisonments, deportations and the denial of the right of public assembly is too fantastic for serious consideration. The Church must possess the insight to see deeper into the heart of these problems. What we seem to need is not legislative formula quite as much as a genuine knowledge of human nature. Here the Church should come freely to the aid of our perplexed officers and befuddled legislators with the application of a little social sanity. Such a complex matter as our present day industrial discontent cannot be fought through nor blundered through, it must be thought through. For this we need that detachment from the entangling interests of politics and business that will enable the investigator to see things in their true perspective disinterestedly, steadily, persistently, with a temperament accustomed to moral reflection and with a vision clarified by a genuine love of humanity. The Christian Church should be qualified most eminently for this service and be able when necessary to withstand the pressure of a feverish public opinion. It should remind the people that there are no short cuts to reform, that we cannot neglect persistently a great social issue until it shows some acute and threatening form and then overwhelm it suddenly by force.

REESTABLISHING PERSONAL CONTACTS

Then the Church must succeed in re-establishing those personal contacts that were the very soul of the old industry but which have been so completely destroyed by our long-distance methods of the new industrialism. The bane of the present system is that industry has been largely dehumanized. Increase of wages alone will never solve our industrial unrest. Labor demands recognition and is entitled to receive it. There is no divine decree handing over the exclusive control of this tremendous matter to the few who may furnish the capital. Capital would be as helpless without the contribution which labor makes as labor would be without the co-operation of capital. Both sides are apt to overlook the third

party interested in this intense activity—the public. The Church should stand as the advocate of this great third party insisting that in its name justice and humanity should everywhere obtain.

Then again the Church must meet this new situation with an adequate program. The Methodist Church has reason to be proud of the way in which it met a critical situation in the beginnings of this nation. When population began to spread with a rush over the western expanses the old ideas of a settled pastorate arranged by the Church in an orderly manner were utterly inadequate. But we met the situation with our circuit system and itinerant ministry so pliable and effective. We became the Church of the frontier and the open country. But the difficulty has been that our Church from the first has been largely recruited from the farm. As a consequence we have been unprepared to meet the peculiar problems of the city and to understand the genius of the industrial situation. While we did magnificently on the old frontier we have failed upon the new frontier. If our churches had met the new frontier upon the iron ranges, about the mining camps, in the lumber woods with an adequate religious and social program we might have checked that uprising of radicalism known as the I. W. W. But we left these nomadic workers largely to their own destruction and surrendered the opportunity that might have been ours to the radical propagandist who has been quick to seize upon his advantages. The Church must begin to think in new terms and speak a new language. It must be eager to recruit a ministry from among the industrial classes which will understand the modern view point of industry. It must change its methods of operation so that it may follow the nomadic worker living in bunk houses and other unsettled social conditions.

But the Church must never overlook the fact that mere programs will not suffice, we must have a new spirit. Our industrial strife grows out of the spirit of selfishness so dominant in the hearts of both sides of this controversy. Herbert Spencer said, "I know of no political alchemy whereby golden character can be secured from leaden instincts." Only as the leaden instincts of our sordid, selfish human nature are vitalized by a divine touch can we hope to secure the pure gold of industrial good will. Benjamin Kidd asserts, "The evolution which is slowly proceeding in human affairs is not primarily intellectual, but religious." Let the Church realize it has a supreme task before it in contributing this much needed religious element to our social evolution. Our new industrialism is only one phase of this evolution, but a most important one. For the Church to fail in grappling with this tremendous factor is to lose one of the largest sectors on its battle front with disorder and sin. The task is not an easy one. It will call for intelligent devotion. It will demand a fresh study of our field. It may call for a new adjustment of our church methods and machinery. But whatever be the cost we dare not refuse to accept the challenge.

The Centenary Program As Applied to the Down-Town Church

Rev. W. S. Mitchell

Professor of Evangelism, Boston University School of Theology, Boston, Massachusetts.

One of the most striking and important problems growing out of the Centenary program is the changed situation of the down-town church and its relations to those outlying.

For years the down-town church has been the poor relation of city Methodism, to be discreetly pitied, quietly assisted when necessary and decently maintained until the expected dissolution makes it possible for the mourners honorably to divide the remainder of the family estate in members and property. Only in a very few instances was the down-town church a problem of fear for the other churches of the city. There is danger, unless we are wise, that such a result may become more than familiar under the new conditions the Centenary will establish.

The Centenary down-town church is distinctly *not* a poor relation. To many a church apparently dying new life has come, through the Centenary, in the form of new buildings, equipment, an adequate staff and the resources to carry through an aggressive program which will win. Great, commanding institutions, worthily housed, are to rise in place of outgrown nondescripts or massive piles inherited from another day to become the ecclesiastical mausoleums of the present. Means are now at hand to place in these pulpits of the down-town, voices which the entire city must heed. In place of the burdened, disheartened preacher of the past and his equally burdened and discouraged deaconess we are to have an adequate staff of workers, trained and efficient, to man a great program of activities and to supplement the labors of the former pastor and visitor, and to realize upon the splendid service they have so tirelessly rendered, but which for this very lack of reinforcement, has been so discouraging and profitless.

The other churches of these cities into which the Centenary comes, with its promise of ample resources and adequate reinforcement, now face the question of what this changed situation in the down-town may mean to their plans and future development. Frankly, in more than one city these other churches are afraid of these new and formidable competitors and the possible effects upon their own work. Is the new down-town church, with its Centenary equipment and reinforcement, to mean the crippling, the paralysis or the extinction of these other churches which without its forces, must enter into competition with it and live? Is the Centenary down-town church to repeat in religion the story of the great down-town department store in business and live at the expense of its smaller relatives in the outlying districts?

Such a question as this—and it is being raised—clearly challenges the most careful attention from such a body as this Council of Cities. It certainly challenges the folly of the competitive system as a basis for any constructive city work. If this is a blunder from the standpoint of modern business efficiency, then from the viewpoint of the Kingdom it is unpardonable, and particularly so in the group of churches belonging to a single communion. The very fact that there is a real peril ought to challenge our attention and help us to see that the peril has always been there, on this basis, but that now it is shifted from the down-town church to those outlying. The mere fact that the sufferers have exchanged places does not affect in any way the fact that competition, sometimes to life or death, is impossible as the basis for constructive city work. Now we have the opportunity to reckon squarely with the truth. So long as the competitive principle continues there will be peril somewhere. The cure is not in limiting the power, the number of workers, the program and activities of the down-town church. It may be found in the careful defining of the bounds of responsibility for intensive parish work for all our city churches and in the adoption of some form of local city policy which cannot be overturned readily through a mere change in church administration.

Parish Viewpoint

This defining of policies and responsibility the Centenary has effected already in many cities by means of its surveys and their consequent recommendations. For the first time, as a whole church and throughout our entire area, we Methodists really have looked at responsibility from the parish viewpoint. We have studied our churches in the city field from the standpoint of service rather than existence and this has led us squarely to the question of the necessary adaptation of church programs to the great, challenging needs of the folk at our very church doors. In place of our previous, somewhat vague ideal of a modified family church we have accepted frankly the principle of type churches, suburban, residential, industrial, polyglot and alien population, and down-town. This, in itself, is the longest step Methodism has taken yet toward an adequate program for its city work. We have begun to realize that a part of the necessary relief from our competitive method is to recognize that every Methodist church is not called upon to do the same kind of work, that many will best realize their possibilities by specializing in ministry to the evident needs at their very doors. One of the reasons why Methodism has failed of the largest success in the city field has been our difficulty in freeing ourselves from the dominance of a small town conception of the church and its functions. We have clung largely to a single type of church. To a greater or less degree every Methodist church, wherever located, in country, town or city, has striven to be this church in its most successful form. What wonder then that the result has been

competition in pulpit, in architecture, in program and method. The appeal of one church over that of another has been not one of the service it sought to render but of the eloquence of its preacher, the quality of its choir, the social prestige of its membership, or, on a nobler basis, the fervor of its religious life. But now we live in a new day. Our responsibilities for great, vital masses of mankind and their problems have been indicated. Monies have been voted and received for types of work never before dreamed of. These facts have brought a new vision into the city field and have differentiated churches, before in the sharpest competition, until now the very causes for rivalry have been well nigh eliminated.

A New City Strategy

These facts fairly considered point the way to the first step in dealing with the future relationship of the down-town and the outlying churches. That step must be toward a new city strategy which considers the relations between our churches not from the standpoint of a careful balance of powers between them but with a view to the massing of the entire force of the communion in that particular city on the Methodist sector of the local battlefront of the Kingdom. We have thought too much in the terms of individual churches and too little in the terms of the city task as a whole. We are waiting for wisely considered and carefully planned city programs which will unite all our churches in a great and comprehensive plan of service; which will find a place for each from the newly planted mission to the great down-town center. Another denomination than our own, in a certain great city, has shown a strategy worth the studying in such a scheme of attack upon the city problem. Great type churches, dealing with the specific problem assigned them by the general strategy, have been free to work out their policies without the continual competition and embarrassment of similar programs on the part of their denominational neighbors whose problems were different.

The down-town church, in the Centenary program, is not designed to be a glorified family church. It is not intended to draw to itself the elite and the strength of local Methodism. Its reason for being is the need for a ministry which can command respect and attention in that great down-town center of city life. Its primary concern will be for those transient, indifferent folk of the boarding houses, of the tenements; for the youth which must find lodging in near proximity to work and which, in days to come, must furnish largely the commercial and financial leaders of the city. I understand thoroughly the attractiveness of such a church as this. I have in mind a similar church in another denomination which commands the entire denominational interest in that city by reason of its own outstanding character.

It will not be enough, merely to limit its energy and policy to those great and immediate problems of its intensive parish, to prevent the Centenary down-town church from draining the strength of its

neighbors to their own possible exhaustion. We must go farther. We must establish a community interest on the part of every one of these great down-town churches as a part of the service they are to render in the comprehensive city plan. We cannot afford to permit them to become isolated from our general plan. The church of this type which proposes to live to itself and for itself has become a menace indeed, and to no one so truly as to itself. Each such church is a great fortress, erected in a strategic place where its very strength may make certain the Kingdom's claim, but it must not be permitted to forget that it is only a part of the general scheme of fortification. Its strength and resources must be available for the strengthening of the other points in the line.

APPEAL OF MULTIPLIED ATTRACTIVENESS

Its strength must entail responsibility. Every such institution becomes a vortex of interest. With multiplied attractiveness its appeal will reach many who would have remained untouched by the ordinary church. It will tend to numbers. It will command great congregations. It will gather into its fellowship hundreds of folk. The test of its attitude toward the other churches will be what it does with these gathered hundreds. The normal thing is for these members, gathered in this way, to pass naturally into the life of the other churches as change of residence removes them farther from the central church. One of the functions of such a church is to be the source of membership for its sister churches. Young people are drawn to it and find it their home and social center during those trying days at the foot of the ladder. As they rise, found homes of their own and begin to take their places in the city life it is the normal thing to expect them to seek homes in other sections. No finer contribution can be made to the city task as a whole than the winning and training of these splendid young lives and then establishing their relation to the churches where their children will be reared. They carry with them into these new fields of service the vision and energy and inspiration of the great church which first found them and every church into which they go will feel the impulse which they themselves have received. I have watched them as they have made their way to leadership in these other churches and have seen with my own eyes the new strength and vision manifest itself in their new comradeship. The down-town church which catches this vision of its relationship to the whole denominational community will leaven an entire city with its spirit. We must do more than hope for such a possibility. We must build it into the plan by the insistence that Methodism is not spending hundreds of thousands of dollars upon parochial enterprises but the rather that these great city centers may serve to strengthen and reinforce the whole city plan.

Perhaps there is no surer and more definite way to establish this principle than to urge that these large staffs of trained experts serve the community as well as the local enterprise. The down-town church

which puts its Centenary-maintained staff at the service of the other churches will do much to relieve the fears of those most troubled by the prospect of its competition. It will be recognized that the prime responsibility of these workers is to the down-town field. It was the need here which demanded their presence and justified the admission of their support to the Centenary claims. However the rest of the field has a claim also upon them. What would it not mean to that struggling, tiny church, with few leaders and they with little training, to have the advantage of the council and direction and assistance of the workers from the cathedral church down-town? The director of religious education in such a church could do much to lift the entire Sunday school work of the city to a higher plane. The workers in charge of the recreative activities, as counselors and helpers, could do much to put into these other churches the needed service their own young people might demand, Certainly bilingual workers would find other parishes where groups of their own special nationalities might be ministered to and linked up through them with the church nearest their homes. It will require a great, unselfish ideal of community service on the part of the down-town church, but that is what it means in the strategy of the city. As the citadel may be expected to pour out its soldiery to defend the endangered place upon the wall so in any city program worth the having these great centers we are founding must be in readiness to use their splendid strength and their trained workers to reinforce those parts of the line where the need is greatest.

This ideal of community interest will not be completed without putting at the service of these outlying churches that part of the energy and power of the central church which is represented in the lives of its own membership. The problem of the average small church is an adequate leadership. Many a church would have realized its possibilities ten years sooner had one man or one woman entered its membership that much sooner. All that delayed that church those ten years was the want of leadership. There are whole communities where the dearth of leaders condemns the religious institutions of these communities to helpless struggle, where reinforcement by the loan of two or three strong, capable, far visioned folk of another type might have changed the struggle into a glorious victory.

The down-town church, under its new conditions, has a responsibility here. The problem of the large church is that of employment. Even in a great working program there is a limit to the number of folk who can be used. There are church members in great churches who die spiritually for lack of religious exercise. Why not put the great force gathered and served and inspired, at the service of these other community churches? The down-town church which can inspire an ideal of service in the minds of its membership which will send them out to put their lives at the service of every church which needs their help has best realized its place in the city's plan. The thing which stands in the way is parochial isolation—lack of knowl-

edge of any needs outside our own church, lack of interest in any welfare save that of our own parish.

It is possible that the great down-town church of the future is to be the dispenser of large material bounty. Through increment of value, legacy and gift these great appealing institutions are apt to become the administrators of large sums of money. That is already true in a number of instances where sites have been sold at handsome values and where great structures have been erected bringing in large incomes annually. Whether sums realized in this way are to be used selfishly for the good of the single parish or through its broad sense of community responsibility to benefit the entire denominational enterprise is apt to be a more pressing question ten or fifteen years from now than today. Used wisely as a general benefaction this financial power will bless and strengthen the work of an entire city. In several instances this very thing has been done and done magnificently.

All of these possibilities turn on a single question. Is the down-town church of Centenary origin to be an isolated enterprise or the expression of the faith, the vision, the purpose of the whole Church in its effort to meet the problem of the city? If its power is its claim upon the resources of the whole Church then it must serve the whole Church in its local field. That responsibility cannot be pressed too straightly. It must become a living part of the idea of these strategic churches. It must be strengthened by the uniting of all our churches in a common city policy. It must be realized by the end of needless competition and the defining of the part each is to play in the winning of the city. Let us crystallize our ideals while the material fabric of stone and brick and steel is being builded and the recommended staffs are being assembled. Let us determine now that these new and mighty institutions are to be the blessing and strength of the entire city group in which they find their place.

Methods of Training Leaders for Foreign-Speaking Work

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American Methodism has achieved notable success among people coming from the Protestant nations of Europe. Our Scandinavian and German Methodists, largely through their own initiative and their own resources, have not only built churches, but also established colleges and seminaries and are now helping to supply workers for the church at large as well as for their own field.

Among people from Roman Catholic countries, however, the situation is totally different. This is due in part to the Roman Catholic Church, which seeks tenaciously to hold her peoples and deeply prejudice them against Protestantism or completely alienate them from all Christianity.

This alone, however, is scarcely adequate to account for our meager results among these peoples. On a recent Sunday I visited one of our best Slavic Methodist churches planted in the midst of a great Slavic colony. I found eighteen worshipers. I was told that in the evening, when they have an English sermon, the attendance is from 100 to 150. This church was organized a quarter of a century ago but its membership is substantially the same as it was twenty years ago. He who cannot see that this church has been a light shining in the darkness would be blind, yet how long will it take us, at this rate, to make an impression on the half million Slavs?

Oberlin College supplies the following official statistics for 1917: There are in the United States over four million Slavs. This includes Poles, Bohemians, Ruthenians, Serbo-Croates, Slovenes and Bulgarians. Among these people there are thirty Methodist churches and missions with a membership of 999, and a total of 177 missions and churches with 9,410 members, exclusive of the Roman and Greek Communions.

We have made a better showing among Italians, but the results of that work have not been satisfactory for the amount of labor that has been expended, and the labor that we have put into it is not at all commensurate to the task. It is therefore evident that we must adopt new, vigorous and far reaching plans if we hope to achieve anything in this field. It has been, up to this time, a secondary undertaking of a great Church. It has been left too largely to the foreign-speaking pastors and in many places has been carried on with the ideals and conceptions of a generation ago. We cannot, therefore, commend too highly the interest which the Board of Home Missions and Church Extension of the Methodist Episcopal Church is now taking in this work, nor study with too much scrutiny any new plans and policy promising larger success.

Successful Types of Work

A study of this work reveals that success has been achieved in three types of work:

First, where a strong English-speaking church with an intense missionary spirit has taken up the work among foreigners in its own neighborhood and received and welcomed these people into the regular membership of the church. There are a few notable instances of this kind, foremost among them the Broadway Church in Cleveland. Through the life-long effort of a great layman, O. M. Stafford, and the remarkable pastoral leadership of Dr. Elmer E. Pearce, and the aid of Prof. V. J. Louzecky, the able Bohemian pastor, hundreds of Bohemians have joined this church, which has become the outstanding religious institution in a pre-eminently Slavic community. Such an accomplishment takes unusual lay and ministerial leadership, a community program and an intense spirit of evangelism. Large success in such an endeavor can be expected only among the second generation, which has been partly or wholly Americanized.

The second type of successful achievement is the work done in connection with a great polyglot church center, conspicuous instances being the Church of all Nations in New York and Morgan Memorial Church in Boston. This too requires deep and broad foundations in community service and an exceptional spirit of internationalism.

The third successful type is the case of an independent mission or mission church with a wise, sustained American leadership and with institutional features making for good will in the community. This again requires the patronage of some strong up-town church, or a vigorous City Missionary Society.

It is becoming clearer every day that among foreign-speaking people from Roman Catholic countries we need a bilingual, socially minded evangelistic corps of workers, with adequate backing on the part of some strong organization.

First: This conviction involves the following principles and policies: We must have American leadership for this foreign-speaking work. A study of Presbyterian, Baptist and Methodist missionary efforts among both the Italians and Slavs brings this home to us with great force. The First Italian Church of Chicago has been favored with several good Italian preachers. One of them, the Rev. Mr. Zampieri, was a man of unusual ability and devotion, but the prosperity of this work some five years ago was largely due to the power, genius and devotion of Miss Amsden, a young American woman who could speak Italian. She won the children, managed the finances, kept the machinery well oiled, gave accurate information, enlisted friends, and with gentle hand guided the pastor.

While there are a few notable exceptions, as a whole we need the strength of character, the accumulated church experience, the standards of life and the ability of a strong American administrator

and leader if we hope to accomplish anything in these foreign-speaking enterprises.

Second: We cannot expect to accomplish these tasks *exclusively* through American workers and the *exclusive* use of the English language. Americanism is not promoted by insisting that people must give up their language and forfeit their race pride and identity. The moment we insist, for instance, that a Swede shall not speak Swedish, we stir up rebellion and all the Scandinavian feeling of nationality that may be dormant in him will spring into power. In fact, opposition to the use of a language is the one best way of perpetuating that language. Witness the policy of Germany in trying to denationalize the Poles. It is especially hazardous for us to press the native language question at the point of religion. The religious roots lie nearest to race sentiment. We can well afford even to encourage the native tongue. The Italians and the Slavs Americanize very rapidly; the public school, financial interests, the great currents of life about them, the Americanism of the leaders will do the work. The second generation will abandon the use of the native tongue and the third will forget it almost entirely, unless we seek unwisely to hasten the process.

Third: We cannot expect to make rapid progress in our work without a ministry and leadership from among the foreign people themselves, so far as that can be furnished. Our chief hope, of course, lies with the children, yet the Italian is not securely won unless in some measure, at least, the Italian family is won, for among these people the family group is the strongest tie. There should be work for adults as well as for the children. The adult immigrant is race conscious and cries out for a leadership which is flesh of his flesh and bone of his bone.

Fourth: The time is past when we may delude ourselves with the expectation of results by quick and easy methods. No flying squadron will make conquest, like Cortez among the Mexicans. Our campaign must follow the slow, painful process of trench warfare. It requires the deepest, the most earnest and the most intense evangelism, but it must be in the form of educational, social and personal work, rather than mass evangelism. Our work has been too sporadic and on too cheap a scale. If we expect to win these people, it will have to be at a great cost and by the interpretation of the Gospel through social service, through the training of childhood, the challenge of sheer good will and service, the force of leadership and the steady carrying out of a great program as well as an intense evangelism.

WINNING RECRUITS

With all this in mind we take up the question of adequate leadership. We need above all American young people to devote themselves to this task as a life work and we need foreign-speaking preachers and helpers without European conceptions of clerical prerogatives who will co-operate with American leaders.

We have few if any of either class and must recruit them.

Until recently, we have not felt that the work among people of foreign nationality in America was equally heroic and important with that in foreign fields. We must make this work a great challenge to our best young people.

Second, we must give to those devoting themselves to this kind of work the same recognition that is given to missionaries who go to foreign countries. It takes the same degree of consecration to live among the Ruthenians and Slovaks on Halsted Street as to live in Inhambane or Japan.

Third, the workers who devote themselves to this task should receive ample support. They should not suffer financial disadvantages because of the section of the Church in which they are at work.

THE TRAINING OF AMERICAN WORKERS

After enlisting them what kind of training are we to give these American workers? We all agree that they should have a college education or its equivalent, but in addition they need an intensive training course of at least two years, preparing them specifically for their tasks. This should include the regular Christian workers' discipline; namely, a thorough Bible training, a study of Christian fundamentals, a mastery of modern methods of religious education and social service, business management, office methods, church publicity, church administration, pastoral efficiency and training in the art of human approach. These workers should learn craft work, woodcraft, pageantry, dramatics, directed play and other attractive features that are employed in modern institutional church work.

As a more specific training they should acquire an elementary knowledge of the language of the people among whom they expect to work and become able to carry on a simple conversation in this tongue. They should know the history of modern Europe and particularly the history of the people to whom they will minister in order that they may fully understand them and sympathize with them. They should have an appreciation of music and other arts for these foreign-speaking people have an inherited and intuitive love of art.

Someone may say, "Let them learn the language after they get on the field." This is feasible, but they will learn it so much more quickly and have much more confidence after they reach their task if while in school they have learned the grammar and the rudiments of the language. Many American workers scarcely try to learn the language because they have not received such initial instruction. Others may say, "Let the students devote themselves to regular college work and learn methods after they get on the field." This is not in line with progressive principles of education. In fact, it is almost as expensive to blunder into methods in religious work as it is to begin surgery without an interneship. The

enthusiasm of young people should be sustained; they should be steeled against discouragement by being gradually inured to their work, even while they are in the midst of their studies. Meanwhile, as cadets, they can be of invaluable service to the work on the field. Given young people of the same caliber and consecration, experience will show that there is not the slightest question who will be more sure to succeed, one who has simply a technical training, or one who has been learning by doing as well as learning from books.

Such American workers, both men and women, are the key to the situation and if we can have only one worker let him be of this type. However, the worker will be lame and lack the fundamental point of contact if we do not have one or more foreign-speaking workers.

THE FOREIGN-SPEAKING WORKERS

How can we train these foreign-speaking workers? They should as far as possible have the same general qualifications that we expect in the American worker. The problem of recruiting and training them in my judgment is very much more difficult than that of the American group. They must be recruited with great care. The fact is, there is to my knowledge not a single efficient Polish Protestant minister in the city of Chicago, with its quarter of a million Poles. It will therefore be necessary to make the work very attractive and to proceed with the greatest patience.

It is, of course, desirable that these foreign-speaking workers should be college bred, but our situation would be hopeless if we should stipulate that they all must have such a preparation. Oberlin College has an endowment for Slavic work and offers various attractive courses and many inducements to well trained Slavic students, yet it has only one Slavic student in the Graduate School of Theology, and only two students in the College of Arts and Sciences.

It is true that there are vast sections of the Bohemian people, for instance, whom we could hope to reach only through well trained, gifted men because they have drifted into agnosticism and read such works as Feuerstein, Nietzsche, and Karl Marx. But it is fortunate for the cause of evangelization that the great majority of the Italians and Slavs are still plain men and women with simple standards of life, who may yet be reached through workers with modest educational equipment. It is perfectly apparent that most of the foreign-speaking helpers will acquire only an elementary and practical training and that the task of dealing with the secularized intelligencia must fall to an American ministry.

THE TRAINING OF UNDERGRADUATE FOREIGN-SPEAKING WORKERS

The college-bred foreign-speaking student may, if necessary, be trained alongside of the American, but the undergraduate requires special consideration.

It is desirable that students of this class should be trained in as large groups as possible. Where there are only one or two, they are apt to lose their enthusiasm. They will be devoid of the kind of fellowship which is the finest corrective and discipline, and the kind of competition which is a challenge. A foreign student in an American institution sometimes has the ambition to excel, but more often will think of himself as in a different class and excused from the strenuous effort expected of the Americans. Students furnish each other with the greatest incentive to work. The larger the group of these young people the better, particularly if that group can be in contact with an American student body which will keep it from becoming self-centered.

Such a group ought either to live in a dormitory together, or else in a parish house. I would try to institute the adviser system, giving each student a "next of kin," or "nearest friend" in the faculty and have that member of the faculty live under the same roof with him. In that way he would receive cultural, spiritual and social training, which would be invaluable.

Essentials in Training

The vital problem in training these recruits is, first of all, to deepen their spiritual life, giving them a clearer understanding of what Christianity really is and the deeper purpose to serve God and their race. They must learn to know Jesus Christ and hear the call of God in their hearts. They must catch the spirit of sacrifice.

As to their specific studies, we should require the study of their own language and the history of their people, for this is even more important with them than with the American workers if they are to be influential in ministering to their own people.

In the second place their study of the English language should be as thorough as feasible. It should cover grammar, composition, history and other branches usually included in a preparatory course. I should particularly stress United States history, the study of civics and government, the life of Washington, Lincoln and other great Americans in order to promote a love of America and our institutions and to make the student a bilingual, race-conscious, yet true-to-the-core American. As to other branches, it is necessary to train them particularly along the line of Christian fundamentals, for a lack of such knowledge would be almost fatal among a people weaned away from a traditional church and breaking with former religious institutions. These students need to understand the Justification by Faith, and to comprehend the difference between an Evangelical and a Sacramentarian Church. But they should know these things in such a way that they will not become Rome haters. It is very easy for neophytes to make religion consist largely of opposition to the old system. There has been too much of anti-Romanism in the pulpits of our foreign-speaking people of Catholic ancestry.

These students need teacher training, child study and the

fundamentals of religious education. They should not be burdened with theories, but learn scoutcraft, woodcraft, manual training, physical culture and other practical lines of work for which they may show special aptitude. It is desirable for them to understand the factors that underlie the recreation problem and have a comprehension of the Christian principles applied in meeting the social needs of young people. If feasible they should have a simple course in church administration, business principles, accounting and also attain a degree of proficiency in the preparation of addresses and, in the case of ministers, in the preparation of sermons.

While practical field work is important with any group of students it is doubly important with those of the foreign-language group. They must learn by doing and learn to love the work by doing it. The American Bible Society started a number of young men in Christian service simply by making them colporteurs; by and by they became preachers. Fine colporteur work might be done by students under faculty direction. They can also start clubs among their own nationalities, teach in Sunday school and Vacation Bible school, conduct Boy Scout troops, do work on Gospel teams and ultimately preach. Field work must always be closely adapted to the abilities of the individual.

The essentials of such a course for the foreign-speaking group could be put into a three-year course for students with the equivalent of a high school education. Others would naturally have to take more time. We should aid them to get through school so far as that may be necessary.

Courses of training of this character, it would seem, ought to be attractive to many a young man and young woman whose heart God has touched, and furnish us in time with an entirely new type of worker.

Experience would doubtless bring modifications. An ounce of experience is worth a pound of theory. But I am certain that along these general lines we will have to work out the problem, patiently, persistently and at great cost. We must do this, or give up the task. We must do this, or deny any obligation concerning these people, and take all the risk of being overwhelmed by them. The Kingdom of God is like a leaven which a woman hid in three measures of meal until it leavened the whole lump. We must leaven these national groups with a Protestant conception of life.

This conference should set in motion agencies to foster the systematic training both of American and foreign-speaking workers. Let this be done with a long look to the future, for the task among those whom we call foreigners is vitally connected with the welfare of our nation and has large possibilities for usefulness and service both in America and abroad.

The Place, Activities and Relation of the City Societies to Methodism and Other Agencies in Working Out City Problems

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I did not phrase the subject that has been assigned me; therefore, without apology I can say it is a good one. The only thing wrong with it is that it is too big to be presented in the twenty-five minutes allowed me. The best we can hope to do will be to touch in a discussion-provoking manner, upon each of the divisions, viz.: (1) the Place; (2) the Activities; (3) the Relation to Methodism and Other Agencies; (4) in Working Out City Problems. In our discussion it will be most logical, probably, for us to start with the phase of the subject last named, and

I. *Take a hurried look at our City Problems.*

1. The rapid and enormous growth of our cities scarcely can be imagined. When the first census was taken in 1790 (just 130 years ago), only four-fifths of one per cent of the population lived in cities having more than 30,000 inhabitants. Indeed, New York was the only such city in the Union. Today there are 227 cities with more than 30,000 population, and they contain thirty-three per cent of the population. The urban population increased from 1790 to 1910 more than thirty-five times as fast as did the population of the nation.

The cities, because of their newspapers, schools, financial, commercial and industrial enterprises, their social and anti-social agencies, their political organizations, are exerting an influence upon the country far out of proportion to their population and are determining the future character of America.

2. Housing conditions and sanitation are at their worst in the tenement districts of our cities, and hence constitute a problem. The house of a mill man must be near his work. He works on "shifts," sometimes at day and sometimes at night. He leaves the mill wet with perspiration; it is therefore hazardous to his health to stand on street corners waiting for cars. Moreover, too often he cannot afford either the time or the car-fare to go out to the suburbs.

In one tenement section in New York, out of 14,000 houses, only 56 are owned by the people living in them. In Pittsburgh, 18,002 families are living in 4,311 tenements. The number of families living in each tenement ranges from three to sixty-eight. We claim that Pittsburgh is a city of home-owning people, and yet according to the latest figures twenty-eight per cent of the families own their own homes, while in such a section as the twenty-second

ward only eleven per cent own their own homes, and eighty-nine per cent are tenants.

The problem of cleanliness in homes of two or three rooms housing from nine to fifteen or more people would be no easy one to solve with the most up-to-date sanitary conveniences at hand; but where these are practically lacking, the problem itself is hopeless. Yet homes have been discovered in a survey that we made right in this city where we are meeting, with sanitary arrangements lacking or out of repair, no properly regulated garbage disposal, and water supply wholly inadequate. Most toilets in the section I refer to are located in the yards and in some cases in the cellars. Many of these were found to be out of order, and as a result were filthy and foul. Verily, housing conditions and sanitation are a problem which followers of Christ cannot ignore: for he drove back the shadow of death.

3. The influx of Negroes from Southern rural sections to Northern cities is a new and urgent problem presented to the City Society.

4. The immigrant population of the first and second generation who are in the majority in most of the large centers of population, constitute one of our greatest problems. They have come from every land under the sun, but chiefly from the villages and farms of Europe. Unacquainted with city life, they have been regurgitated upon our cities, where they live huddled together in their "little Italy," "little Russia," "little Poland," or little what not, —and not so little at that. This absence of homogeneity makes religious and civic work in our American cities more difficult than in any other cities on earth. Go to London, and nearly all the people speak English; go to Paris, and they all speak French; go to Rome and they all speak Italian. But go to Milwaukee and you will discover that eighty-five per cent of the population is of foreign birth or of foreign parentage. In New York there are a million and a quarter Jews. In Chicago there are more Poles than in any other city in the world except Warsaw. In forty-eight of our principal cities there are more foreigners than there are Americans. We have not been awakened to the need of Americanization any too soon; for in a half-generation their domestic, commercial, industrial and political ideals will dominate this country.

It is comparatively easy to state the "problems" of the foreigner; for they are economic, civic, educational, housing, vice, liquor, Sabbath desecration, and indeed, almost every one of the "problems" that vex us today.

5. The removal of much of the Church's natural leadership of men and money to the suburbs makes one of our most menacing problems. Many people who make their living in the city ride away from all sense of responsibility for the city's redemption when they go out to their fine homes in Brookline or Yonkers or West Philadelphia or Sewickley or Evanston.

In the section of New York City below Fourteenth Street and

east of the Bowery, the total population sixty-three years ago was 300,000; today it is 600,000. Sixty-three years ago there were in that territory 864 Italians; today there are more than 100,000. Sixty-three years ago there were 262 Hungarians; today there are 110,000. Sixty-three years ago there were 1,200 Russians; today there are 200,000. Yet in these same sixty-three years 103 churches have disappeared from the territory south of Twentieth Street. And the same general thing has being going on in all of our American cities.

6. I shall sum up all of the remaining "problems" under this general head: the parochial selfishness of too many of our churches. Indeed, I sometimes feel that all of the other things that I have mentioned are not so much problems as opportunities—and that the real problem is the Church—to awaken it from its drugged indifference, to strip it of the cloak of self-interest in which it too often wraps itself, to arouse it to an interest in the salvation of the city beyond the confines of its own particular parish, to inspire it to rise to the comprehension of the great task that confronts it.

Over against this parochial selfishness of our churches, we find the foes of social welfare constituting a social unit, a veritable social organism of intimately inter-operating forces. Or, to change the figure of speech, too often we find the churches fighting nobly and bravely, but each one fighting in its own sector, and independent of all the others, while opposed to them the armies of the central powers of evil move with marvelous discipline under unity of command. Holding this line of trenches is "the gang," "the system," that politico-business group which affords the base of the cooperating powers that make war to wallow its bloody way across the field of human welfare for the spoils that they can get. Holding yonder trenches for a long time has been the most powerful army of the foe, the liquor traffic, with poison gas and liquid fire; but that division, thank God, has been dealt a mortal blow, and has reeled and staggered back to the brink of the hell out of which it came. Another sector is held by the brothel—and no woman is safe in the country where that army is. Another line of trenches is held by the gambling interests—and they have been advancing all along the line. The general staff directing these armies of the foe consists of those predatory financial interests, many of them assuming respectability, which wilfully sacrifice welfare and righteousness, and cooperate with vice for profit. The intelligence department, with a diabolical subtlety, sends out its propaganda through payrolls, through banking privileges, through business opportunities, through juries, through appropriations, through a score of things to win and hold subservient multitudes of people who hate the forces of evil and would fight them if they could.

The Place of the City Society

II. This brings us to a consideration of the *Place of the City Society* in working the foregoing problems. I answer that very

simply: it is to give to our forces unity of command. The Church (including our own denomination which boasts of being a "connectional church") has been slower than almost any other group in recognizing the value of unity of command. The savage Indians recognized it. In Hiawatha we have the words:

"All your strength is in your union,
All your danger is in discord."

In 1768, seven years before the first gun of the Revolutionary War was fired, John Dickinson wrote:

"Then join in hand, brave Americans all!
By uniting we stand, by dividing we fall!"

Then, when in 1830, the mutterings of the storm of disunion were heard in the land, Daniel Webster uttered his immortal declaration:

"Liberty and Union, now and forever, one and inseparable!"

He knew that there could be no liberty without union. And when George Pope Morris was asked to write a song for our flag, he exclaimed:

"A song for our banner! The Watchword recall
Which gave the Republic her station:
'United we stand, divided we fall!'
It made and preserves us a Nation.

"The union of lakes, the union of lands,
The union of States none can sever,
The union of hearts, the union of hands,
And the flag of our Union forever!"

And in the recent great World War, how forcibly did we have brought to our attention the necessity of oneness of spirit and unity of command. In the earlier years of the War the Belgians fought bravely, but they fought alone; the British fought heroically, but they fought alone; the French fought sacrificially, but they fought alone. And the German armies, under unity of command, were hurled upon the Allies here, and hurled upon them there, and driven as a wedge in between two of the Allied armies yonder—with the inevitable result that the Allies were being beaten back and beaten back. Though once along the French lines went the word: "They shall not pass!" And that line held its position: it reeled, it sagged, it bent, it wavered—but it did not break, and the foe did not pass. And once in awhile there would be gains by the British, or the Belgians, or the French, or the Serbians, or the Italians; but too often the small victories were transformed into defeat. Lloyd George knew the secret of the trouble; for in November, 1917, after America had insisted upon the Allied Armies being given unity of command, he said:

"No, the fault has not been with the armies. It has been due to the absence of real unity in the war direction of the Allied Countries. We have all felt

the need of it. We have all talked about it. We have passed endless resolutions resolving it. But it has never yet been achieved. In this important fact we have never passed from rhetoric into reality, from speech into strategy.

"In spite of all resolutions there has been no one authority responsible for coordinating the conduct of the war on all fronts, and in the absence of that central authority each country was left to its own advices."

On the 21st of March, 1918, Germany began what she fully intended should be her final leap upon Paris, and she drove the Allies back and drove them back until she was within thirty-seven miles of Paris. It was positively the darkest period of the whole war; the long-range guns bombarding Paris by day and the air-raids over Paris and other places behind the lines by night. I saw, while I was over there, a map that had been on a German officer who was captured by our men at Chateau Thierry, and that map showed, by various colored lines, the different stages of the German advance: here was an objective, and they had reached it; here was another objective, and they had reached it. Everything was done according to program. Their program now called upon them to go to Paris, and at midnight of July 14-15 they started. But two things had happened: first, the Allies were now under unity of command, and the whole line moved as one; second, fresh forces of vigorous Americans had arrived in sufficient numbers to make themselves felt. And therefore, when the Germans started, first with their artillery fire, and then they themselves coming over, they thought they were going straight to Paris; but over there they ran up against the 42nd Division of the American Army, and that part of the Rainbow Division fell back about a mile and a quarter, and then they stopped and stood their ground. And over there they ran up against the 32nd Division, and those farmer boys from Michigan and Wisconsin stood their ground. And over there they ran up against the Third Division. They came wedge-shaped like a flock of wild geese fly; but when the first of those American boys went down, others stepped up into their place, and they stood their ground. And over there they came up against the 26th Division, and those New England Yankees stood their ground. And over there at the bend in the river they came up against the 28th Division, and those boys from Pennsylvania stood their ground like adamant. All along the line the Americans stood. For three awful days the duel kept up; and then on the 18th of July—that never-to-be-forgotten 18th of July—the Americans began to push the Germans back. Oh, it was a terrific struggle: knee to knee, and breast to breast, fighting from shell-holes and behind embankments, on back they pushed them, across the Marne, and on up through Chateau Thierry, and on up Jaulgonne and Sergey and Fismettes and across the Vesles river, until the line from Soissons to Rheims was straightened, on back! It was there, on the 18th of July, when the Americans began their counter offensive, and along the whole extended line there was concerted agreement of activity on the part of the Allies, it was there that the German

Army for the first time permanently turned its back upon Paris and its face towards Berlin, and started to run and kept on running until after the Armistice was signed.

Two things had made that victory possible: 1st, unity of command; 2nd, fresh supplies of munitions, food, money and men.

Now, that is exactly the *place of a City Society* in working out the problems that are confronting us. We must give unity of command to the Methodist Army in the whole city. We must prevent loss of power by friction and over-lapping. We must be able to throw fresh forces into the hard-pressed sectors that have been deserted by our strong churches and sturdy Americans. We must coordinate our work. We must lift the Methodism of the city to the spirit of oneness. If America was not a suburb too far removed from Europe to send its supplies and men there, then surely we ought to be able to go out to the edges of our cities to get munitions to wage our warfare against the forces of wickedness in the too oft neglected quarters of our cities. If we are to go on much longer in leaving vast multitudes in our cities practically untouched by evangelical Christianity, the forces of evil will break through as sure as fate, and our cause will be lost.

III. *The Activities of a City Society are manifold.* They ought to answer to the need. For example:

1. First, I should say, we ought to have a department of local church extension and church aid. A City Society can watch the whole field without fear or jealousy. Aided by all of the churches in its territory, it should be quick to establish a new church wherever the need presents itself. But it should nurture not only the young church in the prosperous community that promises growth and strength; but also the older church, frail and bereft of those who once supported it. Church extension and church sustentation are important activities of a City Society.

2. It must interest itself in down-town churches, to the end that those which ought to stay, *stay*—assisting them to make surveys of their communities, helping them to secure adequate equipment and staff of workers, and offering strong and wholesome counsel.

3. The department of work for foreign-speaking peoples is one of the most vitally important of City Society activities. There is no work that confronts the Church of Christ today with a greater urgency than just this work in Home Fields. One of the biggest words in the public speech today is Americanization, not the biggest in the number of letters it contains, but in that which it connotes. It is not our purpose here to enter into any dissertation on the industrial situation in our country, but I may perhaps be permitted to observe that if lines are clearly drawn between foreign and American labor; and if it is true that the radical leaders in the labor party here find the most agreeable response to their red radicalism from the foreigners; if it is true that in the tomorrow of America's life, she will be called upon to defend her ideals, then

America is reaping only what she has sown. In any event, always we have been too ready to follow the lines of least resistance in our religious and civic service to the foreigners. It is America that has brought these Europeans to our shores; it is true that some of them have come for pure idealistic reasons, but the great mass of those from Eastern and Southern Europe have been drawn by the lure of material gain. Once they are here, we have been only too ready to let them segregate themselves, setting up on American soil their colonies, where they have maintained their foreign practices, ideals and habits of thought.

The most serious thing about such a harvest is that the harvest is the seed multiplied many fold. Therefore, we are all agreed concerning the need of Americanizing them, but we are not agreed concerning the methods of Americanization. With many people who use the word, it is nothing more or less than the attempt to teach the foreigners the English language and give them naturalization papers, so that they can vote. But naturalization should be the last step in Americanization, and not the first. It is a dangerous thing to put the ballot into the hands of so great a multitude before they have learned the genius of our country. What is the genius of America? Liberty, democracy. A passionate conviction that America is to be the seedplot of liberty and the guardian of democracy. But what is it that has given stability and worthwhileness to American democracy all the way past?

It is something that you find illustrated in the opening words of the compact drawn up by the Pilgrim fathers as they sat around the table in the cabin of the Mayflower, these first words: "In the name of God. Amen." You will find it illustrated in the Declaration of Independence that appeals to Divine Providence to safeguard the rights therein set forth. You will find it illustrated in General George Washington's praying during the Revolutionary War. You will find it illustrated in the Constitutional Convention, when Benjamin Franklin moved that the Convention should kneel in prayer. You will find it illustrated in the words of Daniel Webster who said, when discussing the safety and endurance of our Republic: "Public morality must restrain ambitious men. But morality rests on religion. If you destroy the foundation, the superstructure must fall." You find it illustrated in the words of Andrew Jackson who declared: "The Bible is the rock upon which our Republic rests." You will find it illustrated in the words of U. S. Grant: "The Bible is the sheet-anchor of our liberties." Now I declare that until the foreign peoples get this point of view and are indoctrinated with this spirit they are not truly Americanized. Only the Church of Jesus Christ can so reach and influence them.

Some people in their zeal for Americanization and in order that all the people within our country might speak one language insist that we should not go to these people with any other language than the English. Much of our work, especially that for young people, is carried on in the English language (as it should be), but let us

remember that in the United States of America, there are three millions of people that cannot understand a single word of English, and there are five and a half million more who cannot read the English language. Shall we, for the sake of adhering to an ideal, refuse to approach them in the only language which they can understand? What can we expect, except that radical leaders appealing to them in their own tongue, shall easily win them to stupid and suicidal attacks upon that which they do not understand? It is for us as a Church to carry the Gospel and the message of true Americanism to them in their own tongue, until they are able to understand the language in which the Declaration of Independence was written.

We must plant our churches right down where these people live. We have been running away from them long enough. Shame on us! We have acted as though we were more concerned about a respectable constituency than about carrying the message of Jesus' love to the humble poor. We have striven more for ecclesiastical success than we have for the healing of the open sore of the world.

It often happens that the second generation of the foreigner is worse than the first so far as moral and religious conditions are concerned. The first, with all their narrow prejudices, are members of some church of synagogue; but the second generation, disgusted with the crass greed, superstition and formalism of the alleged church, have turned away from all religion and governmental restraint to infidel and anarchistic extremes. A few years ago four men went to the electric chair in New York for the Rosenthal murder, all of them born in New York City, and all of them of foreign parentage. These peoples need the Gospel of a living Christ instead of a blood-smeared body on a cross, and we must so present this living Saviour as to have them accept Him—or else God help America!

4. Industrial evangelism should be employed; sending workers not only into the churches and missions, but also into the shops and mills and factories and streets and parks of the city.

5. A department of correction should be established by every City Society. The City Society is the proper agency to give expression to Methodism's voice of protest against public evils of any kind: industrial, economic, political. And the various institutions of the City Society should be the rallying centers for all in the district who are ready to fight entrenched evil.

6. A department of relief is a good thing. Thus the City Society becomes the clearing-house for all charity work that is done by Methodism in the City.

7. I name next the Social Service Department, and, for the sake of convenience, I make it include a lot of things; for example:

(1) Christian Settlements. An attorney friend of mine who has handled many important cases in the last twenty years, said not long since: "I determined when I started to practice law that I would keep an account of every criminal plot with which I had to do. And I wish you would say to the people, when you talk to them on these

matters, that ninety per cent of all the criminal plots which I have handled were hatched in some poolroom or kindred place of vicious amusement." What is my reason for telling that? This: I count it the rankest hypocrisy to rail about poolrooms, dance halls, and other places of questionable amusement unless we provide some substitute where that perfectly natural and legitimate desire for recreation can be satisfied under proper supervision and wholesome environment. If we are wise we will use recreation as a great constructive force for the development of character.

(2) Vacation Bible Schools, Fresh Air Farms, etc. Our City Society has a fresh air farm where from 700 to 1,000 needy children and mothers are taken every summer for their only outing. No one can possibly explain what it means to the mothers and children who live in the congested sections of the city where sin and degradation abound, where the alleys are filthy, the courts crowded, and the streets bare in the sun's hot glare, to be taken to our forty-four acre farm. It charms them with its unsuspected wonder of loveliness, with the dews sparkling in the necklace of the morning, and the birds singing their eager and insistent notes so full of gladsome hope, while the nomad winds whisper dear madrigals to the tired mothers and the undernourished children.

8. There should be a Department of Philanthropic Institutions, such as Homes for Children. Indeed we find our Robert Boyd Ward Home for Children one of the most satisfying of our activities.

9. Every City Society should have a Department of Religious Education, that lays hold on the far-visioned agile minds among the young for a life of service to Christ and humanity.

10. It is a good thing for both the Goodwill Industries and the City Societies to have a Department of Goodwill Industries, giving them their own local board of managers and a largely autonomous form of goverment, but making them still a part of the City Society work.

11. The Discipline describes one of the City Society's activities as being the development of the connectional life of the denomination. This can be done by making the City Society the "Social Union" of the city. Thus it can, by banquets and various get-together affairs, cause the members of the different churches to become acquainted one with the other. By various schemes of publicity it can develop a community of interest among the churches, getting them to view the city as a whole.

IV. *The Relation of the City Society to Methodism is clear.* Within its territory (a city and its environs), it includes all the churches, not only a few. The pastor and a certain number of lay representatives constitute the incorporators of a City Society. Thus every pastor and every quarterly conference is a part of it. Moreover, of its board of directors, in addition to a number elected by the incorporators, the Resident Bishop and all the District Superintendents having jurisdiction within its territory, are members. It is the organized means through which Bishop, District Superintend-

ents and churches express their convictions and work out their wills in all the fields of service mentioned in earlier parts of this address.

The City Society is the local operating agency of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. This Board should use the City Societies for all its business and work in the cities as faithfully as the United States Government uses the Post Offices in the cities for the distribution of mail.

The City Society should be the articulating agency for all Methodist enterprises and movements of every kind within the city.

It should be the connecting link between the Methodist churches of the city and such organized forms of philanthropy and social and civic service as are set for cleaning up the city.

It is the proper agency to present Methodism in all interdenominational movements, such as the Federation of Churches. Our Council of Churches of Christ in Pittsburgh is a federation of churches through the denominational city organizations. The membership of the Council is appointed by these denominational City Societies. The financial obligations of the Council are apportioned among the denominational City Societies according to their numerical strength in Allegheny County.

V. *The City Society is a personalizing of our membership and money for the redemption of the city.* Through this incarnation of our great Church in the greater city, we seek the porches of Bethesda to repeat on some lesser scale, the deed of Christ. It is only as love stoops lower that the outcast and forlorn pass from the city of Destruction to the Holy City.

As all that is great in bygone times has entered into American Democracy, so all the past is ours. Emerson speaks our thought:

> "I am the owner of the sphere,
> Of the seven stars and the solar year;
> Of Caesar's hand and Plato's brain;
> Of Lord Christ's heart and Shakespeare's strain."

But not only do we possess the Past; we also hold the Future in our hands. The cities are in a state of flux; the world is mobile and plastic in this strategic hour. It is for us to make it a new world.

> "Beat down yon beetling mountain
> And raise yon jutting cape,
> A world is on the anvil,
> Now smite it into shape.
> Whence comes that iron music
> Whose sound is heard afar?
> The hammers of the world's smiths
> Are beating out a star."

And we are among the world's smiths. God help us to hammer our cities into shape according to the plan of the blue prints of the Holy City that John saw coming down out of Heaven, meaning that the ideal of Heaven is transported to earth!

City Evangelization

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The task of saving this old world is long and tedious. Nearly 2,000 years have come and gone since the Church was taught to pray, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," and while some very commendable achievements have been attained, yet when one looks at the Church's unfinished task with all its ramifications into the social, industrial, ethical, moral and religious relationships of life, he sees something yet to be done that will require many years of the most painstaking thinking and the hardest working the Christian Church has ever done. We have in mind the great unchurched multitudes in the city. The prodigious task will not surrender to any easily made and as easily executed program.

Whether the temper of Methodism as manifested by some of her leaders will be sufficient to play any commensurate part in this task is at least called in question. Methodism always has been in a hurry. She has no time to stop. "Go" is written on her standards and the spirit of the march has entered her blood. With her things must happen, and if they do not happen in twelve months then something else happens. The program is discarded and the promoter is demoted and silenced. Methodism has not yet taken in a serious preview the evangelistic program necessary to win this world to her Lord and Master.

The trouble is that the churches are organized simply to save the souls of a certain class of people and perhaps denominational prestige and influence. Many a revival is nothing more than an attempt to make sure of the survival of the denomination in a certain town or city. The saddest phase of the whole situation is that the churches seem to be perfectly content in influencing savingly a certain prepared group which is by far the smallest of all the groups that should be reached.

I. The Survey

It is not many hours ago we heard one of the leaders of our Church severely criticising the mechanics of a survey. I heard another one of them say, "We are surveyed to death. Surveys are taking the place of spiritual life." Such statements assure us that these leaders are piteously far from the heart of things. We have generally gone at the Lord's work in such a hit-or-miss sort of way, that as we come to look back over the years we are surprised that anything worth while ever did happen. Good-

ness without intelligence will not save the world. It will be of incalculable value to the Kingdom when Christians come to realize that facts are the material that Christianity has to do with. Facts always go deep and reveal causes. The trouble with some of us is that we are not always familiar with the facts, and we have known leaders in the church that did not care to know them. How the other half lives does not interest them, and the condition of the submerged tenth is not allowed for any reason to enter their thoughts. Such churches and such Christian workers will never transform or redeem this old world. We may laugh all we please at surveys, but when the survey reveals the facts of life, if we have any heart at all, our smiles give place to tears.

In the mind of Christ the whole man came into the province of religion. It is estimated that about three-fourths of the teachings and public work of Jesus has to do with human relations and the conditions of human life. (Marks of the Christian, page 54). More than some of us may be ready to admit certain social conditions not only make sin easy, but compel it, and make salvation altogether impossible. We are beginning to understand what bad housing means to those who are compelled to dwell under such conditions. If the filth of the streets inevitably breeds disease; and the density of population generally induces vice; and the tendency of child labor is always to weaken the body, stunt the intellect and break down the moral life of the rising generation, what hope is there of making out of these people "good soldiers of Jesus Christ"? "Trace back the worse cases of poverty, cruelty to children, juvenile delinquency, intemperance, disease, vice, and crime, and a very large proportion of them will be found to issue from bad living conditions."

Jack London has it right when he says, "Man cannot be worked worse than a horse is worked, and be housed and fed as a pig is housed and fed, and at the same time have clean and wholesome ideals and aspirations." The undoing effects of a vicious community life upon even the young convert and the more staid Christian are in evidence everywhere. After years of annual revival meetings in many places where no effort has been made to change the community life we have an army of backsliders. Recently a leader among the foreign students said that he could name forty Chinese Christians who had renounced Christianity while in America. It is authoritatively stated that among the many Oriental students in America more renounce Christianity on seeing conditions here than are led through residence here to accept it.

II. PREPARING THE UNCHURCHED GROUP

If a survey will reveal such facts as these is it not well that the church make one and thereby become an authority on the conditions of life in its community, and knowing these facts adjust herself and her program properly to them? If the church is worthy of the name of Christian what she will do will be determined by

what she finds out from the survey; not by what the preacher may understand his task to be from the theories he learned at school or by what the church has been accustomed to do during the years.

Pastors and evangelists have taken the line of least resistance and worked with those people who have been in some way already related to the church through the constituency roll. This is as it should be, indeed it is as it always must be. A revival of personal religion is possible only with a people prepared for that particular phase of religious work. The great Welsh revival of a few years ago was so far successful because it had a people prepared in Bible study and psalm singing and Christian teaching. There was something there upon which to build. With a people prepared a revival is always in order. "Say not there are yet four months and then cometh the harvest, lift up your eyes and see. Behold the fields are already white with harvest." But there are other fields that are barren, the land is unbroken, the land is not yet even cleared of trees and stumps and rocks.

Now if these millions of people unreached by our churches and uninfluenced by our message are ever to be evangelized we have much to do to prepare their hearts and minds. Our failure to do this is the reason why the majority of the outsiders are not reached by the series of meetings we call a revival. To this appeal they are as though they were heathen. They simply cannot be won by this method as a first approach.

One of the outstanding weaknesses of the present Evangelistic Campaign is that we are making the ingathering, the chief and possibly the only purpose of our effort. We are making a worth while effort to reach the reachables—those whom we have been preparing through the years. Indirectly we are at the work of preparing others; but they are a few compared with the millions upon millions of the unreached whom we are not making the first attempt to try to prepare for this or other revivals yet to come. We are making an effort simply to save the souls of those who are close at hand. We are utterly oblivious to the unreached—the indifferent, and the hostile multitude. Our contention now is that we should be cultivating and preparing these multitudes also for an acceptance of the privileges and responsibilities of fellowship with Christ as a personal Lord and Saviour.

And this task is no easy one. There is no short road to its accomplishment. In some phases it is a more difficult undertaking than the evangelization of the heathen; and any one acquainted with the history of missions knows full well the battles that had to be fought and the long, patient, painstaking preparations of the natives before they gave ear to the missionary's word and gave their hearts and lives to the practice of the Christian faith. It will take months and years of the hardest work the Church has yet undertaken to get next to the thinking and living of these people. To some it seems an impossible task. Years of training in prejudices, hatreds, suspicions and misunderstandings all rise up in op-

position. The survey unearths and reveals some cruel and ugly facts. How can we conquer such opposition? To shirk from it would be cowardly and traitorous. We simply must solve it. It is our evangelistic task. It is not impossible. When Morrison was scoffingly asked whether he expected to make an impression on the vast Chinese Empire he replied, "No, sir, but I expect God will," and he prayed and worked and waited seven long years for his first convert. It is with such confidence and faith that we set forth on this long and difficult program.

The method of approach in preparing these people for the individual evangelistic appeal must be along the following lines: 1. By rendering them needful help in the hard battle of life. That some of our fellow beings contend against hard conditions we all know. How to try to help them and leave them no worse is still an open question. Some things, however, we all can stand for and these convictions of ours should be burned into the consciences of all people by means of the best publicity and living that it is possible for us to demand. We are agreed for instance that every man has a right to receive healthy conditions for his life. Theodore Roosevelt was right when he said, "Material well being is not the end and aim of civilization, but rather its very basis." Bodily health is not the prime object of men, women, and children, rather the condition of their fullest development as men, women and children. They can't be what they ought to be as men, women and children without it. For every child that is born this is the least that must be provided. The time may come when if a city cannot provide that, then it will have no right to be incorporated any more than if it could not provide pure water or proper sewerage. If we are convinced that the ideal life cannot be lived under conditions far from ideal then it is just as much our business as evangelists and pastor-evangelists to do our utmost to make the conditions under which people live ideal, as it is for us to seek to develop in them the ideal life and teach them the ideals of life. It is our business not only to try to do the best we can under the conditions, but we must do our best to change all conditions that are not right. Once impress these multitudes that we have a passion for these physical bases of their life and that it is just as much a part of our gospel as it is to get them allied with the Church, and to save their souls for Heaven, and we will have made considerable headway in our first approach to them.

Is not this one of the ways to answer the demands of the Scriptures, "Prepare ye the way of the Lord, make his path straight"? It is not the only path, but it surely is one of them, and by no means the least significant of them. It is the only path over which the Lord can come to many a life, and it surely is our business to clear this path and make it straight for Him, as any other one. Every man comes to Christ as an individual, but the vast majority of those whom we have been forgetting, cannot see and

pursue that individualistic ideal at present. The pressure of the struggle for existence is so great on them that there is no opportunity nor desire to do it. They must have some degree of physical comfort before they can give their attention to the achievements of mind, heart, conscience and soul. These persons are largely creatures of environment and must be differently approached from their more fortunate fellows whose inheritance and training have already done much for them. With a multitude of people a wise social preparation must be made before our individual appeal will be convincing and winning.

Much has been said pro and con about Educational Evangelism. The one weakness of the whole argument as set forth by those who are sponsors for it is that they confine it merely to the little children. It has its place among all ages. It is a necessary preparation for the personal and individual appeal. The lack of it is the bugbear of all climactic evangelistic effort. Dr. Cairns, a chaplain of the English army during the war, has written a notable book, "The Army and Religion," a book that we all ought to read, and when we read it, it will without doubt break our hearts. Dr. Cairns, in speaking about the difficult work the chaplains had in winning the Tommies to a religious life, said that four-fifths of them had hardly any religious training, and those who had, had a distorted notion of the whole thing. Many of them thought of the Bible as a book that told stories about Balaam's ass, and Jonah's whale, and other unbelievable things. Of the Church, they thought it was a collection of hypocrites banded together to get all they could out of the world and get off to Heaven. Donald Hankey gave us something of this as his impression also. The difficulty of the task is not that we have to teach them something; but we must compel them to unlearn much that they have learned that is false. This is the hardest part of teaching. Here is a field of endeavor in the correction of misapprehension and unbelief that must be undertaken before we are ready for our distinctive revival effort among them.

And along with this is the task of inculcating positive and constructive truth. This must be done more effectively in our Sunday schools and preaching services. We should put on at once a campaign of Sunday school enrollment that will exceed anything we have undertaken before. We have it on good Sunday school authority that fifty per cent of the children of school age receive no religious instruction, either Protestant, Catholic or Jewish. It is claimed by those who ought to know that the possibility of reaching a child for the Christian life is increased four fold when he has become enrolled in the Sunday school of the Church. The fruitage of coming revivals is now largely in the Sunday school. If the scholars slip away into the ways of sin, the fact that they have had this early training makes them amenable to religious suggestion and to revival appeals in those later years. Instead of four millions enrolled in our Sunday school we should have six or even eight

millions, and by systematic and effective courses hold them for instruction, and thus prepare them for a whole hearted allegiance to Jesus Christ as a personal Saviour. The wisdom of this part of the program of evangelism is at once recognized and should awaken sufficient interest to put it into operation without delay.

There is a crying need for a restatement of the fundamental doctrines of our faith to prepare the people for an acceptance of the truth. These doctrines should be brought out from the shadow of theological phrases and terms and expressed in such a fashion that the unlearned as well as the learned may understand them. If speaking in an unknown tongue is not best adapted to edify the members of the Church it surely is not of much avail to produce correct thinking when applied to those outside or others not familiar with our terminology. The recent meeting of the Student Volunteers at Des Moines was a revelation to the leaders of the movement. The eight thousand young men and women from our colleges that assembled in the Coliseum were a body very different from any that had ever before gathered under these auspices. The period of the war had made a hiatus between the old crowd and the new. Most of those assembled this year had never before attended a Student Volunteer Convention. The strange thing about it all was that the verbiage of all the speakers was assailed by persons from the floor. Reactions and criticisms were heard on every side. The demand was for a modern expression of the great truths of the Christian life. The youth are insisting on it and they must have it. Our teaching should be simple enough to be understood and honest enough to be lived. The test to which it will be placed will not be phraseology, but life. We are not here to convince ourselves that we have said the right word or done the right act; we are here to convince these people by our words and deeds and if we do not succeed in doing that, however sound may be our teaching and however much we may spend ourselves in worthwhile service, they will never be won to our standards of righteousness and truth.

To reach these people we must get out where they are; right down where they live, where they bear the heat and burden of the day; where are the noise and din of their life's battle; where they meet their joys and sorrows, their victories and defeats. There we will find the massed thousands. These will not enter our churches nor even our mission halls. Our cities cannot be evangelized in ten thousand years until we have carefully organized open air meetings, and backed up this program by high living and magnificent serving. We must compel the crowd to take knowledge of us that we have been, not so much to church, as with Jesus, their hero and friend, and have learned of Him.

In forums and labor union halls and other places we must carry our winning social message and sow the good seed broadcast for a coming rich harvest. The laymen, possibly more than the preachers, must be engaged in this work. We must go into fac-

tories and mills where these multitudes are, and from among them select Christian workmen whom we shall train to be dispensers of the truth and to interpret correctly the true spirit and ideals of the church. By friendship and brotherliness they must exemplify to their associates the heart of the gospel of justice, of service and of love.

III. PREPARING THE CHURCH

Another phase of this long and painstaking program is the effort to deepen the spiritual life of the Church and thus qualify her to do her part of the task. It may seem strange to some why this division should be placed last rather than first. The answer is simply this, that the Church is hardly prepared to seek the deepening of her life until she has become acquainted with the facts with which she has to deal and at least has begun to appreciate the conditions that not only make the best life impossible, but that make the best life uninviting and uninteresting.

That the Church is not ready for her task is very evident. Even though she knew all the facts and had them well in hand, it is a question whether she is willing to undertake the task made clear by the facts. Many of our churches have not thought that they existed for the community but that the community existed for them. When they could no longer get any resources out of the community they moved away. To this type of churches the resources of the community are financial—not souls, not men, women and children; for in many of these forsaken down-town sections there are living today twenty-five times as many people as ever lived in them before at any one time. These churches are beating a retreat from the point of danger; moving away from the foreigner, the dance hall and the scenes of vice and crime, and leaving behind them hardly any tangible, personal uplifting force.

Some there are who think of social service as one thing and evangelism as another; that they are two separate and distinct forms of work; that they have no relation to each other. For this reason certain evangelists will have nothing to do with social service, and certain social workers eschew evangelism. These evangelists and social workers present only partial programs. The social passion without the individual experience fails to develop in men the inner spiritual forces that make for purity and holiness of character. The individual experience without the social passion fails to develop in men that keen consciousness of world forces and conditions that tend to mar and destroy human life.

The phrases "Social Gospel" and "Individual Gospel" have done much to add to the confusion. There is but one gospel; it has both a social and an individual approach. They are both evangelistic methods. They go hand in hand. Men are not spiritually saved in the mass; they are saved one by one. There is no other way under heaven, given among men, whereby we must be saved to eternal life. But many, and indeed the vast majority, of the people,

are not yet in the attitude of mind and heart where this individual method can make any appeal to them. Our first evangelistic approach to them is by means of the social method and this is the only way under heaven, given among men, whereby they must be prepared for the climactic evangelistic experience. These are two parts of the one and the same program. "That which God hath joined together let no man put asunder."

In the deepening of the spiritual life of the Church the members must be willing to go just as far as the implications of the gospel will lead them. We have been famous as creedal Christians. So much emphasis have we placed on the mere acceptance of a creed that many of our converts have been introduced to a Christianity of theory largely devoid of practice. Good creeds are essential to right living, but in the face of good creeds there has been some pretty poor living. Three centuries of emphasis on salvation as correct belief have failed to make our country what a Christian land should be. Not only must we have a workable creed, but a creed that must be worked. If any Christian is afraid to make a practical application of the gospel, the gospel to him and to the needy world about him is just worth enough to be useless. To be a Christian is to adopt and work the program of Jesus—nothing less, nothing more. All the implications of that program must be carried on with the program.

And now we come to what in our Church parlance we call the enduement of power, the baptism of the Holy Spirit. Not till we have come over the road that we have thus far mapped out are we ready for it in its fullest measure wherein it may work in us its most effective results. We must have a spiritual blessing early in our Christian life for purity of purpose and holiness of living; but for enduement of power for service as it was given in the early days, we must receive it as a second or some other later blessing.

Many times recently in retreats, conferences and conventions we have heard it said that to get ready for this evangelistic campaign we must wait before God until we get a "heart-break;" and in answer to the call of some of our leaders we have gone to the altar and prayed and wept and resolved. But to our way of thinking we have not been going at it in a scriptural manner. The "heart-break" does not come through prayer, by waiting before God. The "heart-break" comes by waiting before the world, learning the facts about its disturbed, painful, hopeless, awful, lost condition. Then with the "heart-break" we come before God to get strength and confidence to go forth and serve the world as Jesus did. This is the only way to secure a burden for souls. Let a man get acquainted with the hard and cruel facts that harass the life of the multitudes at home and abroad and if he is not stirred to his depths by them it is because his heart has become petrified through cruelty or become a vacuum through selfishness. It is always the consciousness of a supreme need that makes possible a supreme

sacrifice. Because He understood our great need, because He knew the facts in our case God sent His Son into the world. When Paul saw and appreciated the condition of the Gentile world he cried out, "For necessity is laid upon me, for woe is me if I preach not the gospel."

The Holy Spirit was not promised to give us the truth, He has promised to lead us into all truth. What truth? The facts we have stored in our minds and hearts. He illumines. He fires the material He finds in us. Facts set on fire by the Holy Spirit generate in us spiritual power. So always it has been. While the man of God was musing, the fire burned. Jesus weeps over Jerusalem and then appears in the temple and says, "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor, and the opening of the eyes of the blind, and the setting at liberty them that are bruised." Some of us are likely to mistake the experience of the Mount of Transfiguration for that of the Upper Room. At the Transfiguration the favored disciples had their theological facts illuminated and their hearts strangely warmed. They were utterly ignorant of the world about them, they wanted to build tabernacles and stay up there. How much like some good Christian people of our day. It was Jesus who knew something of the condition of the world at the foot of the mountain, and because of it he saved for us the true purpose and glory of the Transfiguration scene. How different it was at Pentecost with these same disciples. Pentecost set fire to what they knew of theology and also what they knew of the facts of the world about them; for they had in the meantime learned something of what was going on. Notice what they did. They hastened out to the people on the streets and with hearts and tongues aflame they inaugurated a new era in the Church's history. A study of the great missionary awakenings will prove the same thing. In each of these there has always been a conjunction of two factors, a vision of the world's need, and a passion born of Heaven to give of self to serve; to burn out if necessary in an effort to meet that need.

Then it is that the revival for which we pray will be at hand. Not till then will the community be prepared for the individual evangelistic approach. The minds of its constituents will be stored with truths which will reinforce our saving gospel message; their hearts will be stirred by our passionate appeal for righteousness and truth; and their wills will be induced to respond to our practical expression of a religion of brotherhood and unfeigned love.

It will not surprise us then if a nation will be born in a day. Dr. Zaring in an editorial on Evangelism and Social Christianity, has drawn a splendid comparison between this coming revival and the present Temperance Reform. He says, "Temperance workers began generations ago, by individual redemption from the power of drink. The pledge signing, the blue ribbon campaign, the Good Templar Lodge that existed to save drunkards, the Woman's Crusade of half a century ago in which women prayed for the saloon

keeper, kneeling in the street before his place of business; all these movements and methods were born of an intense desire to eliminate drunkenness." Dr. Zaring points out the fact that they all did a good work, but did not succeed. "It took Howard Russell and the Anti-Saloon League to see that the ocean of intemperance could never be emptied by the tin cup method. The success of that remarkable organization can be attributed chiefly to its social outlook. The aim of the League was so to improve the environment by the elimination of the saloon that it might be possible for the individual to remain sober. Prohibition would never have materialized by the power of individual reformation alone." The application of this illustration to the spiritual revival is not difficult to see. Not one iota are we to relinquish our urgency in a program of individual evangelism but we must put on a far-reaching and aggressive program of social evangelism so as to prepare the masses for a later individual evangelistic effort.

This program holds equally true for the youth of the land. In that wonderful book "The Science of Power" by Benjamin Kidd he shows us how Germany in a single generation so infected the nation with the teachings of militarism that in that short space of time she completely changed the whole purpose and ideals of the nation. He contends that what Germany did for evil and selfish purposes we can do for good and holy purposes, and thus prepare the youth of the land for a personal acceptance of Christ and for reception in the Church.

Surely the task of redeeming the world is not an impossible one though it may be long and painstaking. It can be done when we go at it with the facts in hand; the facts so ablaze that they will compel service and sacrifice commensurate with the undertaking. Then may we more genuinely pray, "Thy Kingdom come, Thy will be done on earth even as it is in Heaven." Then too will the glorious purpose of our Lord to give us the Kingdom be accomplished, for He shall see the travail of His soul and be satisfied.

The Down-Town Church Organized for Spiritual Resources

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There are other pronouns in the dictionary beside the personal pronoun I. You will pardon me if this pronoun shall frequently be used in this paper because the things here related are the results of personal experience, rather than matters which have been gleaned from a reading course or a book. I appear before you to give a testimony rather than to read a paper. If one thought or method is here offered which any one can employ to advantage, his time will not altogether be lost. The value of a conference of this sort is in the interchange of thought. If thirty each bring a thought or a method to a conference, and contribute it, each of the thirty goes away twenty-nine times richer than when he came, because he takes away with him the one thought or method he brought, plus the twenty-nine brought by the twenty-nine others.

Before a church can be organized for spiritual resources, the organizer must have an adequate vision of the church and its work. For the true Christian, any Christian church has a soul stirring message. The very building seems to say, "There is a God; worship him. There is a family of God; join it. There is a work to do; help do it." The spire pointing Heavenward directs the thought from the things which are seen and temporal, to things which are unseen and eternal.

The Bible view of the Church deepens this impression. The Scriptures declare that God regards the Church as the apple of his eye. He is very tender of it. Christ's relation to it is that of the bridegroom to the bride. The Church is referred to as the body of Christ and as the body reflects the spirit of the individual, so the Church is to manifest everywhere and all the time, the spirit of Christ.

John Bunyan in his immortal allegory calls it "House Beautiful." As he paints the picture, it is a place of inspiring vision, for on fair days Christian could see almost to the gates of the Celestial City from the roof of the building. It was a place of peace, containing a chamber by that name having windows which opened toward the sunlight. It contained an armory. The Church is to be aggressive. There was a library in it. The Christian must have the windows of his soul ever open toward new truths. Four maidens graced it. Their names were Prudence, Piety, Discretion and Charity. We know them. They are needed to make beautiful every true Church of God. Even a casual study of the true Church makes it clear therefore, that it is to be a home, a hospital, a nursery, a life saving station, an educational institution, a training

school, a reform agency, a philanthropic institution, a place of inspiring vision, and a house of worship. Its mission is to proclaim everywhere, all the time, and to everybody, the fatherhood of God, the brotherhood of man, the helpfulness of the Holy Spirit, the transforming power of grace, and that kind of immortality which means a long life and a deep one.

The down-town church is especially inspiring. It stands as the pace maker, as the mother of spiritual children that have become strong neighborhood churches, as a bright light where the city's darkness is deepest, as a minister to the stranger and to the youth who crowd the down-town district. Its voice reaches the whole city. Its constituency must be similar in character. A vice district is an abomination. A segregated virtue district where the intellectual and well-to-do mingle only with their kind, in smug content, and occasionally extend charity to the unfortunate ones who live amid sodden conditions in different surroundings, will never understand those whom it seeks to help, or be sufficiently understood by them to really represent the principles of Christ to them. A down-town mission supported by absentee well-wishers will never do the work that must be accomplished by a down-town church, where people of all classes, forgetful of class and mindful only of Christian fraternity, meet and mingle in true democratic fashion, each understanding and appreciating the other and his problems. Such a vision must precede any attempt at organization.

ATMOSPHERE

The matter of atmosphere must not be overlooked. Success depends upon it, regardless of efficiency of organization. It is subtle and pervasive. You can no more measure its consequences than you can measure the brilliancy of a dew drop or the fragrance of a rose. There is more in an atmosphere than in an argument. No amount of argument with an egg will produce from it a chicken, but if the atmosphere in the incubator is right, the egg will hatch out the chicken without any argument whatever. A baby will not live long in an ice house. The Gulf Stream makes a difference in climate where it touches shore. The difference between winter with its dearth and death, and the budding, blossoming, abounding life of summer, is a difference in the atmosphere. To secure the right church atmosphere the membership of the church must be made to realize its need, its resources and its opportunities by means of surveys and first-hand information. It must have a homelike spirit, where each is for all and all are for each, and where there is mutual confidence and esteem. It must be a church for everybody. Recognition of friends in Heaven is important, but the recognition of strangers on earth must not be overlooked. To send our soldiers to Europe to die for democracy, and then to perpetuate class distinctions in the life of a church, is supremely ridiculous. Its growth must be from the inside out. No sensational or temporary measures will

take the place of consistent individual work for individuals on the part of the membership of the church. The members must understand that they constitute a force to work a field, rather than a field itself. Coddling saints is not a substitute for converting sinners. Emphasis must be placed upon personal, community and world evangelism. No one of these can be slighted, without injuring the others. Its pulpit messages must deal with fundamental matters in the light of today's needs, and be positive and direct in character. Religion is more than a creed, it is a life. It has a message for this world and the next. It both restrains and inspires. It is not an elective, but a required subject in the school of life. It must not be classed as a luxury but as a necessity. The entire program of Christ must be proclaimed. There is but one Gospel for all but it has individual and social and world-wide application and must have a place in all fields of activity as a determining factor.

MORALE

The matter of morale must not be overlooked if the organization is to operate effectively. Christians must be prepared to endure hardness as good soldiers of Jesus Christ. Morale is to the mind, what condition is to the body. It is innate in the mass and felt in the individual. It is a means of sustaining power and overcoming obstacles. Napoleon said that in army life, morale was to all physical matters, such as men and money and munitions, as three is to one. It is as important as that in the spiritual campaigns of the Church. It is promoted by that kind of discipline which means cooperation instead of individualism. A singer off key in a chorus is more noticeable than notable. There are better ways to demonstrate the strength of one's personality than to oppose a program for the sake of calling attention to one's own idiosyncrasies and whims. Morale is a natural result when members understand that they are workers together with God, and that with such a divine partner, failure is impossible; that they are engaged in the most important of all business, inasmuch as religion is the only adequate basis for individual and national life. It is promoted when the work is outlined on the Nehemiah plan of concrete service at the place of need nearest at hand. Like glittering generalities in speech, loosely directed activities are ineffective. It is increased when the church is on the offensive. An attack is bracing. The people feel that what they ought to do they can do. There is uncertainty and inertia and defeat in planning merely to duplicate the achievements of the year before, and so hold your own. Love for God, affection for the church, and whole-hearted consecration to duty, are morale makers.

ORGANIZATION

This is essential. Too many churches are mere mobs instead of fighting units. A church leader stated a little less than a half

truth recently, when he said, "I wish we had just one more organization, and that an organization to do away with what organizations we have." We do not need excessive organization, but we must have necessary organization. Five wheels to a wagon are valueless, but four are essential. Our greater anxiety should be to get in touch with the power of which there is plenty to operate all the machinery that is needed. Organization makes for proper cooperation. Cromwell's "Ironsides" fought better when in uniform and after being properly drilled. They then worked together instead of getting in each other's way as formerly. Organization promotes efficiency. "One shall chase a thousand, but two shall put ten thousand to flight." This means that organization multiplies the usefulness of each one five times. Every one should have a definite task. No one should be over-worked and underfed, or over-fed and under-worked. Proper organization means the development of much needed specialists in church work. It makes for permanency. A pastor who has depended upon his personality and gifts and has become a magnet which has attracted the multitude has often times seen the multitudes leave when he left. Whitfield, the orator, left little permanent work behind him. Wesley, the organizer, had his classes and societies in increasing numbers everywhere. Organization develops workers. Responsibility brings out the best in those who are bearing the burdens of the church. An organized church can be mobilized and deliver an attack as a body, whenever and wherever needed. If the church is sufficiently large an office force is essential. Under such circumstances one man power is like an automobile with one cylinder. The many phases of church work call for more than one pair of hands. Laymen are beginning to see that poorly paid as the average pastor is, he is paid too much and his time is too valuable to look after details which another with special training for detail work and probably at a lesser salary, could do as well or better. A pastor is needed to preach and to do pastoral work. A church secretary is needed to look after the details of an office, to keep up the constituency list and the filing system, and send out the weekly and monthly communications, which keep the membership informed, that they may the better cooperate. The poor, the sick and the needy are a fruitful field for deaconess work. The church school, and the necessary study classes call for a director of religious education. The work for men and boys demands a man worker. Mothers' clubs, work for girls, and in slum and boarding house sections, invite the careful attention of a trained woman worker. The field of the down-town church is sufficiently wide and complex to call for a corps of workers.

Regular organizations should be utilized to the full. These organizations are, of course, a Sunday school, Epworth League, Official Board, The Woman's Association, and the Brotherhood. A general evangelistic committee could be so constituted that the pastor would be chairman of the committee and each of these

organizations would be represented by a member who would in turn become chairman of the evangelistic committee of the organization which he represents on the general committee. For instance, the representative of the Sunday school on the general committee could be chairman of the committee of evangelism of the Sunday school, and his committee could be composed of representatives of the several departments of the school, they becoming in turn, chairman of the department committee which would so reach down into each department of the school, that the members of a given class who are Christians could be organized to seek out and lead to Christ the members of the class who are not yet committed to Him.

The membership of a large church can be divided into geographical districts so that people living in the same neighborhood may know each other intimately and may confine their work pretty largely to the community in which they live. One-third of those living in the district could be assigned to a membership committee responsible for establishing points of contact for those who are not Christians and winning them to the Master. A reception committee should receive the names of those who join the church from week to week and see that they are made at home in the church and become interested in the work of the church and a part of its several organizations. A sunshine committee could look after the sick, the poor and the unemployed in helpful ways. Much of the work could be done through special groups of people connected with the church, who would interest themselves in those of their class or group who were not yet members, such as a group of returned soldiers working among returned soldiers, students in schools and colleges with their fellow students, workmen of industrial groups with their associates in the field of labor, boarding house keepers with their roomers, mothers of the church with mothers of the community, business men with their associates and society women with those who meet with them for social purposes.

The First Church, Cleveland, has tried out at various times and continues to work quite continuously most of these plans suggested, but is just now utilizing in a major way the Centenary group system. The church is divided into forty groups with fifty people to a group. A man and his wife are in charge of the group. The forty-eight other members are divided among four committees, viz., a committee on intercession, charged with the responsibility of getting the people within the group to make use of intercessory prayer. A committee of twelve under a chairman press the claims of stewardship within the group, with most blessed results. Twelve members under a leader push the educational plans and circulate the church papers within the group; twelve members directed by their chairman seek out the young people and others within the group and secure commitments for definite life service. Each group of fifty serves one of our twenty-five cent mid-week suppers at 6.05 each Wednesday. Following the supper in the fifty-five minutes between the supper hour and the mid-week service

hour, the forty intercessor committees conduct a class in personal evangelism. The forty tithing committees conduct a Bible study class with special training in the use of the Bible for soul winning. The forty education committees conduct a forum when specialists indicate how the Gospel can be applied to the problems of today. The forty life service committees conduct a Foreign Mission study class for eight weeks, a Home Mission study class for eight weeks, a Community Service class and a Life Qualification class for eight weeks. Various members of the several groups combine through the Goodwill Industries of the city to conduct a forum one Sunday afternoon each month, when captains of industry and employers and labor union leaders and workmen are brought together to discuss helpfully the claims of Christ as touching industry, and thus promote a better understanding between capital and labor. Ten of the groups each Sunday night accept the responsibility of placing members of their group in each pew of the auditorium to do personal work and to invite the people in the pew to come to the parlors of the church at the close of the evening service for a social half hour. As the people enter the parlor, each one is handed a card on which to register his name, and relation to the church and special need or purpose to unite with the church, as a probationer or by letter. In the three years during which this plan has been tried, not one single Sunday evening has passed by, without at least the name of one prospective member being secured, and frequently the number is very considerable.

The church has adopted the motto of its founder, "All at it and always at it." The office force is at it, for after a season of prayer those whose names are suggested to them are visited with the result that they are convinced that whenever God sends them to make a call in His name, he has prepared the person to whom he sends them to receive the call. The choir is at it, for no one is given a place in the large chorus choir who is not a Christian and singing the songs of the sanctuary from the heart as well as from the lips. It is a beautiful sight on Communion Sunday to witness these one hundred and more young people as they wend their way from the choir loft to the communion table. The ushers are at it, for they have learned where the people habitually sit who will so care for the stranger placed in the pew with them that he will feel he is in his Father's house. The members are at it, for many of them have signed the "Win One Legion" pledge and are accepting the names of those suggested as not only so many requests from the church office, but as a matter of Providential guidance in soul winning. They are busy on such special days as Thanksgiving, Christmas, New Year's, Palm Sunday and Easter in special ways suggested by the day. They are busy on Sundays making Sunday not only a day of worship, but a day of spiritual activity. They are busy on Wednesdays making that a general church day when the various activities of the church are grouped about the mid-week service. They are busy in connection with

their monthly acquaintance supper and social held the third Friday of each month when the church family group themselves about the supper table with the official members and their wives as hosts and the new members received during the month as special guests, to study together the campaign plans of the church at a supper conference in order that all may cooperate in them intelligently and with enthusiasm. Thus do they change the thought suggested by that beautiful little prayer our Mothers taught us, which taken too literally might become a "soporific."

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take.

And in the words of its oft quoted paraphrase it becomes to them a "stimulant" worded thus:

Now I go me out to work,
I pray the Lord I do not shirk,
If I should die before to-night,
I pray the Lord my work's alright.

The Down-Town Church Organized for Civic Welfare

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It is customary with authors of certain kinds of books to devote an introductory chapter to a description of what they call their sources; the documents, and records, and the conclusions of other writers, from which they have selected their materials and deduced their arguments. Such an introduction to this address can be put into a single sentence: I have learned something from my own failures and much from the successes of my brethren. One of the discoveries I have thus made is that Methodism's traditional and simple organization is ample and elastic enough for any situation I have yet faced; so that when I rise to speak on "The Down-Town Church Organized for Civic Welfare," it is not to discuss any new social structure but to emphasize the enlarging meaning of the old organization. To make that emphasis adequately, in twenty minutes, saying nothing of justifying it, is out of the question. Perhaps all that I can do will be to suggest, rather, a principle of administration.

At the beginning it will be well for us to realize the obvious fields in which the Church can make its contribution to civic welfare; and we shall agree, I think, that they are four: 1. Remedial Charity; 2. Community Recreation; 3. Public Health; and 4. Public Morals. Indirectly, of course, the Church can affect other aspects of community experience and life, but it is in these four fields that it can have its direct influence.

There must be remembered also those agencies already existing and effective, through which the city voices itself in civic affairs, and by which it makes much of its social and civic progress. These are, 1. The City Club, Chamber of Commerce, Board of Trade or their equivalents; 2. The cooperative business associations, such as the Rotary Club, Cooperative, Triangle, Kiwanis and similar organizations; 3. The women's organizations, Athenaeums, Good Governments Clubs, and the like; 4. The municipal charities and boards of public welfare; 5. The extension departments of the public school system; 6. The labor unions and other voluntary societies in their cooperative activities such as those for compulsory education, for regulating the hours for opening of public museums and buildings; the direction and use of parks and playgrounds; housing commissions and consumers' leagues.

In this setting and in relations with these other community concerns stands the down-town church, and any other church, for that matter. In which setting, I regard it as fundamental that two further considerations be held preeminently in mind as regards the church's mission.

First: Its aim is not to operate a distinct and characteristic organization. We could well pray a kindly Providence to deliver us from the present epoch of the ecclesiastical promoter! The church's aim in its organization for civic welfare must be to supply, sustain, reenforce, as far as possible, with its distinct and characteristic spirit, existing community machinery; to establish practical Christian idealisms as the compelling motive of social welfare, rather than to maintain simply the prudent idealisms of professional philanthropy, politics or education; to inspire and enforce the spiritualization of the human, rather than the prosperity of the simply social, values.

Second: This involves, of course, some organization, at least the Church's traditional and simple forms; but the Church in that aspect is not to be considered, nor to be administered, as something distinct from the community and the community agencies, something set over against the sinful city as a godly benefactor. It is to be considered and administered in these social and civic activities, as a congenital part of the community life and structure. Like the city club and the other civic organizations, it is to be, or to become, one of the city's recognized agencies for self-culture and development. It is to take its place among them as a member of the municipal family; not to walk solemnly beside them like a separated priest.

I. Pulpit Most Important Factor

Taking for granted that what I have been saying is well-grounded, the first and by all means the most important factor in the organization of the down-town church for civic welfare is the pulpit. This is the one string my friends have heard me play on for not a few years, but time only confirms my conviction. Unless the preacher in the pulpit commands the intellectual respect of the city; unless by the strength of his character, the general soundness of his judgment, the catholicity of his interests, and the note of authority and wisdom in his public utterance, he holds for himself a place among the leaders and moulders of public opinion in the city, his church as a civic influence, whatever may be its organization and activities, will fail of its largest and most fruitful service. For the public looks upon the activities of a church as the incarnations of its complete social utterance—and not its social utterance alone. The preacher must have more than a social message. What he says must always be shot through not only with moral earnestness, but with unmistakably spiritual purpose, and the unescapable demand for that religious expression of life which alone can support the social passion. The men of the city want their preachers to quit hiding their preacherness. When we are asked to address a commercial club or a political dinner, it is not because we are business men or politicians, but because we bring to the consideration of business and our interest in politics the characteristic religious outlook and insight of the Christian ministry; and it is that point of view which the city wants the preacher to present. If you are

inclined to disagree, note the preachers who have only the social emphasis and see how little weight their words carry, because they are construed as prophets of a partial life.

This means further that the preachers shall know, and not be afraid to speak frankly to, the political situation. The pious conception that it is religious to discuss Absolom's plot against David and is irreligious to warn a congregation of contemporary intrigues against the public right and morals; that a sermon on Herod's chamberlain taking a bribe and the king's subsequent death by worms, is good gospel; and a sermon against specific corruption in your own city is that devilish business of "politics in the pulpit"; that conception ought to be laid away to await the resurrection of the unjust. You can never get good housing for the poor, playgrounds for congested areas, the suppression of vice, the protection of the public from grafting public service corporations, unless you go down like Beniah on a snowy day and fight the lion of politics in his own pit. A theological professor some time ago remarked to me that it was always more effective in preaching to deal in principles rather than personalities; which is a good rule to be observed sometimes in the breach. When you realize that back of bad police there are corrupt police commissioners, and back of police commissioners oftentimes stand dignified and hypocritical churchmen; that persistent violations of the law get their strength from alliances between law breakers and city officials; that immoral houses flourish in spite of city ordinances because of personal relations between property owners, dive keepers and the courts; sometimes all discriminating discussion of principles is refined folly and the only word that will have any Christian effect is a brutal, bludgeoning thou-art-the-man personality. And if the down-town preacher doesn't learn this and can't speak in this fashion; if he does not know how to get the facts, or if he misapprehends the facts and speaks either faultily or futilely, then his social organizations will have little influence on the civic welfare.

It must be remembered especially, however, that preaching such as I have just discussed, can never be more than occasional, the immediate response to a contemporaneous civic challenge of the Church's sincerity; and the influence of such preaching will depend on the measure in which such a preacher's Sunday after Sunday preaching is the noblest exaltation of the Divine Christ, as the Lord of society and the Redeemer of the individual. The Church's message to the city must always be fundamentally the message, not of reform but of regeneration.

II. THE SOCIAL DIRECTOR

The second factor in the organization of the down-town church for civic welfare is another man. I will call him, for want of a more precise term, the social director; but I do not mean the kind of social director usually in our minds; the social director who conducts community sings, organizes stunt night, leads boy scouts, takes

charge of the gymnasium, and carries on the various intra-church activities. This work is vital, perhaps especially so in a down-town church, but it is not the work of which I want now to speak. I mean by the social director, a man trained to understand and be thoroughly at home with civic life; a man who can cooperate with organized charity, can make a place for himself in the city club, is aware of the spirit and can become effective in the social organizations of the city, who will follow familiarly the proceedings of the juvenile court, and because of his resources in personnel and personality can be of large account in the parole system for saving first offenders; in short, a man who will make himself a known figure and effective force in all the social and remedial movements of the city. In order to be and to do which, of course, he must so know and command the church that he can mobilize its personnel for any definite and immediate social task. Herein is the principle of administration on which I would lay stress particularly, as distinguished from our latter day passion for organization. It goes without saying that there will be in any church some conference of the heads of the various societies to avoid duplication in local benevolent activities. But, speaking to the point, with such a social director as I have suggested, you do not need to organize in the church a society for the suppression of vice. This social director should be master of the general situation and at the time for action could mobilize the men's Bible classes, the official members, the brotherhood, and lead them, not as special organizations, but as the church itself in action, to whatever protest or performance the occasion should demand. You would not need to organize in the church a good government club. Your social director would summon his various groups, teachers, parents, business men, neighborhood representatives, and direct them into whatever special publicity or definite action the emergency immediately suggested, for good housing, a public playground, a school improvement, or the protection of the neighborhood against encroachments that threatened the morals or attractiveness of the community.

The profounder advantage of this system, it is not hard to presume, would be its development of social education in the church. We have gone mostly on the theory that if we could get our members to inform themselves on social conditions and movements they would become active in social welfare; and have we not had our study circles and economics classes and lecture courses? And with all the desk generalship that prepares elaborate programs for us and promises us the intellectual millennium, have we not discovered that the theory fails? People lose interest in reading; or they do not want to read; and often enough, though they be read widely, it does not follow that they want to act. It is much easier to read of social activities than to participate in them. While unless there is the practical interest, born of personal contact, the average man or woman in the church will presume that he hasn't time, or will allow other things to occupy all his interest.

But most church members will do any specific work if it is clearly laid before them and they are commandingly led. And when your social director has mobilized this group, and that, and the other, in these various and changing social activities, there will be quickened in many a mind the desire to know the social world; interest in the community and its life will be awakened; the sense of personal responsibility may start; and your church's system of social education will spring up as the product of personal experience instead of being laid down as the prospectus of an academic theory.

While I have spoken of the social director, it is evident that as a church's activities and usefulness expand, the need for other trained professional leaders will develop, and the church will gradually become departmentalized, with its leadership coordinated in a flexible and ever more informed and active life. Subordinate organizations, the traditional as well as perhaps the occasional and the new, will take whatever is their form and effectiveness, under the impulsion of growing experience, the widening apprehension of the social opportunity, and the more discriminating insight into the social method.

III. The Official Board

One other factor in the organization of the down-town church for civic welfare must be mentioned: the official board. The administrative power and peril of Methodism is that the preacher who fills his pulpit can lead his church into practically anything. For confirmation, remind yourselves of the victories in church buildings, in revival campaigns, in social enterprises, which have been won by congregations which only half understood or half desired the undertaking, but whose loyalty to the preacher held them to the adventure. And, on the other hand, think of the ill-timed and badly managed enterprises, unjustifiable debts, unsuitable buildings, unsound activities, into which churches have gone against their judgment, rather than oppose a respected and popular preacher. The main trouble with most official boards is that they easily permit their personal loyalty to become a substitute for corporate intelligence, and find it easier to follow without questioning the preacher's program than to reach for themselves by study and investigation, a reasoned policy of church life. It is more simple to let George do it than to discover and do with George what ought to be done. The disadvantages, however, are both ancient and obvious. In Methodism, with its itinerancy, it has meant that every preacher has come into his charge with a new program, and no matter what his predecessor has attempted or established, his first work in his new appointment has been to "get ready for business" as he calls it, or "to lay a foundation," or, as I have heard many a preacher in the less urban charges say, "to clear away the underbrush." As if the preacher before us had never had any purpose in mind, or had left the church a wreck, or had neglected his total duty!

Our fathers in the Methodist faith would have replied to such a criticism by claiming that the itinerancy brings a new voice into the pulpit, a new type of ability to the charge, so that, in a generation, the church has the advantage of an evangelistic pastorate, a scholarly ministry, a business like administration, a constructive and unifying spirit, and in the long run, is a symmetrical and satisfying work. On that theory I pass no comment further than to say that with it, as this gathering will attest, we have not won the city. No man, however able in any direction he may be, nor however devout, who, like Shakespeare's definition of life,

> "Struts and frets his hour upon the stage,
> And then is heard no more"

can, of himself, make that deepening impress upon the city which is necessary if the Church is to be an effective agency in the civic life. On the other hand, over whatever shall be the coordinated staff leaderships of the down-town church, there must be a constant and wise direction; for staff leaders must be specialists and as such will see and appraise the church's opportunity in terms of their own restricted departments.

Against this disadvantage of the itinerancy with its interruptions and alterations of the church's program as pastors come and go, is the argument for the long pastorate, which, in all denominations, is more of an ideal than an actuality. But, granted the practicability of the long pastorate, its social value has not been proved. The pastor who has remained for many years at one church, too frequently has become a clerical curiosity rather than a civic influence; besides which, the dangers of the long pastorate are plain. When a man has been in one charge for a decade or more, what he began as principles of progress he is likely to continue unconsciously as prejudices to past success; organizations which he originated as means, he is likely to maintain as ends; and his measure of the membership's loyalty and of his own success, is likely to be the church's support of its own various stated activities rather than its prosecution of an expanding and changing opportunity.

The safeguard against these intermittences of the short pastorate and stratifications of the long, is in the organization of the official board; by which I mean, not the organization of its membership into some new structure, but the organization of its intelligence into a corporate social purpose. So to direct, inspire and shape the thought and purpose of the officiary, that it shall clearly discriminate and wisely pursue the Church's social task; that, as a great newspaper establishes, on principles of public service, its editorial policy in respect of all and sundry community concerns, so the Church shall establish, not its transient preacher's contemporary program, but its own constant social policy; that within broad and flexible outlines, determined on the basis of its social, moral, and spiritual obligation to the community, the officiary shall define and maintain the church's characteristic task, leaving the

detailed agencies and approaches to the task to be decided, within these outlines, by the ever varying social emergency—that I conceive to be the fundamentally necessary organization of the official board.

Such an organization of official purpose and thought, such a discrimination of aim and endeavor, would fix in the Church that stableness of policy which is now greatly lacking. It would make the advent of each new pastor, social director, and the like, the appearance of a new leadership for the same familiar advance; a new voice with the old spirit; new gifts and inspirations but an unchanged and accustomed instrument; the freshness and glow of new personalities moving without waste, delay or interruption to the one constant social ministry. That this organization of the official mind is difficult, goes without saying, because our conception of the Church as a community force is new in modern Methodism. But the difficulty of it does not relieve us of the necessity for it. Without it, none of our organizations, methods and programs can promise the permanence demanded by the social and civic challenge; with it, inadequate and even blundering machinery may serve the hour and the place.

SUMMARY

It is to these three factors, then, that I would invite your practical consideration: The pulpit, with its spiritual passion voiced toward the ever changing social and civic need; the directorship, incarnating the spiritual passion of the pulpit in a mobilization of the Church's personnel to meet the recurrent social and civic emergency; the official mind and loyalty organized to a discriminated and stable policy of social and civic service. Herein I have thought to discern, if not the organization of the church for civic welfare, at least, as I suggested in the beginning, the principle of administration on which we may develop whatever specific and varying organization our civic opportunity may require.

The Post-War City Task

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The great World War which held the European continent in its grasp during four terrible years is a tragedy to be recorded in history, and then, if possible, be forgotten.

A profound and awkward silence reigns along the battle trenches in France, where a few months ago the smoke of carnage hung in heavy clouds and the cannon belched forth its burden of death. Wild and awful destruction of life and property no longer stalks forth boldly at the noonday upon the earth, nor sweeps swiftly through the heavens to exact its full toll of suffering and devastation. The end has come. The Kaiser, the embodiment and personification of autocracy, has without struggle abdicated the imperial throne of Germany, thus epitomizing himself as the most disgusting braggard and coward in human history.

No romance attended his exit from the arena of political and militaristic power. He simply backed out through a secret door and crept stealthily away to seek refuge in a land not his own.

The first moments of joy resulting from the unlooked-for and sudden overthrow of the Prussian autocracy, which was seeking through brutal might to extend its power over all nations, were soon qualified by grave concern possessing the hearts of leaders in every land lest after all we should not win the real and spiritual thing for which so great a price had been paid. The common man in the streets is fully convinced in his thinking that while the war is over and the victory is for the moment won, yet we must at once address ourselves to the difficult and dangerous work of so-called reconstruction.

Let it, however, be distinctly understood that any form of reconstruction on the old basis of the philosophy of force, or of the erroneous doctrine that might, by any chance, makes the foundation of right, will fail disastrously and ingloriously, and the next epoch in human society will be worse than the epoch from which we are now emerging. The only correct basis of philosophy upon which constructively to reconstruct human living and thinking is the basis of democracy, a positive and living brotherhood, a vital cooperation of the nations, or a real world federation. True enough, we fought to end war, but in the hour of our splendid victory are we going to avail ourselves of the full value of the purchase price, or are we in this supreme triumph to demonstrate that we possess as yet too little of that spirit of true reconciliation and constructive genius, which is the first and enduring guarantee of perpetual and continuous peace? This is the world's critical hour. More of destiny

is hanging in the balance on this day than has hung on any other day in history. The clock of the centuries is now tolling the hour of high twelve.

Let us accept it as an established fact that the leading nations are in full sympathy with political democracy for the different units. Let us also accept the doctrine that each state fully appreciates the necessity of cooperation or federation on the part of each unit composing the state. New York must maintain a relation of cooperation and perfect federation with Pennsylvania, and Ohio with Illinois, or disaster must soon overtake the nation. The ideal condition would be such a federation of cooperation existing between all the nations.

THE CHALLENGE OF INTERNATIONALISM

In other words, internationalism or a league of nations is at the present moment the challenge of God to the world. Please do not misunderstand me; I am not saying that I see eye to eye with President Wilson, nor am I saying that I am ready to endorse completely the constitution of nations which has been drafted by the Peace Commission in Paris, nor am I saying that I find myself in harmony with Senator Lodge of Massachusetts or the other individuals in the United States Senate; but I am saying that some kind of world federation or cooperation, such as will lay a sure foundation upon which the structure of world organization looking toward perpetual peace and the highest good of all the units may be erected, should be inaugurated at the earliest possible date. World federation or a league of nations is the hope of the hour.

The world should be organized on the brotherhood basis and the Church of God is the only institution to father such a movement. One of the most astounding statements of this age was made by Yuan Shi Kai, who was probably the ablest pagan ruler of the last century. After the revolution, when China was in chaos, Yuan said to Dr. Lowery, a Christian missionary, "You Christians have brought about this revolution and you ought to help us in our struggle for a republic." Dr. Lowery protested that missionaries had never meddled in politics and must not be held responsible for political changes.

"Meddling in politics is not essential to the production of a revolution," said Yuan. "After you Christians came to China and went about everywhere preaching the gospel of the 'Fatherhood of God and the brotherhood of man' despotism or an autocratic form of government was forever made impossible."

If the larger thought of international brotherhood is safely lodged in the human heart, it will at once have a passion for human federation, cooperation or real world democracy. We, therefore, as a great Christian Church proclaiming the true brotherhood must believe in and insist on not only political cooperation, but we should believe in and insist on industrial cooperation. We must press for a universal brotherhood. No longer should the philoso-

phy of force dominate in the industrial world. I think no sane man would attempt to deny that during the last quarter of a century the philosophy of force has been the dominant philosophy existing in the field of capital and labor. Revolutionary syndicatism, sabotage, "direct action," dynamite methods of trade-unionism and machine-gun methods of capitalism, epidemics of strikes and lockouts, are all manifestations of the belief in the effectiveness of force to solve industrial problems on the basis of compulsion. I have no brief for either capital or labor. My brief is only for the right. The present so-called "Red Movement" is not a righteous protest against alleged defects in our present political and economic organization of society. It does not represent the radicalism of true progress. It is not a movement of liberty-loving persons. It is a distinctly selfish movement in the desire to obtain possession of other people's property by violence. Lenine, himself, made the following statement at the third Soviet Conference. Said he, "Among one hundred so-called Bolsheviki there is one real Bolsheviki, thirty-nine criminals and sixty fools." I know the employee, in some instances, conceives of justice as the figure of an employer done up in a strait jacket; and the employer would in many instances bind and gag the employee and outrage him in his helplessness. I am not condemning either capital or labor but I am condemning the methods of both. I am condemning the philosophy of force and pleading for the organization of humanity on the basis of brotherhood. This then is the herculean task of the Church—namely, to create a new psychology which shall be the basis of a new economic order which shall be essentially and fundamentally democratic, in which the dominating spirit will be cooperation, federation, brotherhood.

DEMOCRATIC CONTROL OF INDUSTRY

Behind and running through all the labor unrest of the present day is evident a new demand which does not confine itself to wages, tolerable or intolerable working conditions, but reaches out and presses for what is conceived to be the right of labor, namely a claim for a more democratic control of industry. *The World of Tomorrow* says, "Everywhere are signs which tell us that the thoughtful, forward-looking working man is no longer willing to barter industrial freedom for the 'full dinner pail' held out to him by the cheap politician." As Peter Trolestra said a few days ago in the Dutch parliament, "Not much longer will the worker continue to barter his industrial birthright for a mess of pottage."

To illustrate the psychology of the industrial world at the present moment I quote from John D. Rockefeller, Jr. In an address recently delivered before the Federal Council of Churches on the subject, "Representations in Industry," he makes the following significent statements: "Is it not true that any industry, to be permanently successful, must insure to labor adequate remuneration under proper working and living conditions? The soundest industrial

policy is that which has constantly in mind the welfare of employees as well as the making of profits. It is therefore the duty of everyone entrusted with industrial leadership to do all in his power to improve conditions under which men work and live." He says, "It is frequently maintained that the parties to industry must be hostile and antagonistic. I am convinced that the opposite is true; that they are not enemies but partners; and that they have a common interest. Moreover success can not be brought about through the assumption by any one party of a position of dominance and arbitrary control; rather success is dependent upon the cooperation of both parties involved."

He further says, "I believe that capital and labor are partners, not enemies; that their interests are common, not opposed; and that neither can attain the fullest measure of prosperity at the expense of the other, but only in cooperation with the other."

"I believe that the potent measure in bringing about industrial harmony and prosperity is adequate representation of labor in the councils of industry."

By common consent today thinking men declare the root of almost all the serious difficulties the Church is grappling with is found in our present economic conditions. By common consent also the primary cause of most political unrest is declared to be in our industrial system. You can no more keep the fact of economic transgression out of the Church and out of politics, than other great moral issues such as slavery, the saloons, etc., have been kept out.

"The economic issue today is fundamental and nothing can prevent its early closing. We can no more put up our feeble hands and push back the rays of light leaping from the burning sun, than we can push back the rising tide of industrial and economic reformation. Every great moral upheaval, every new political alignment is but a growing pain in the new industrial democracy.

"Long ago capital lost sight of the basic idea of economics, which is, that commodities are to be produced and distributed altogether for the benefit of human life. No one, for one minute, imagines that a great manufacturing establishment, or a great public service corporation is operated because the people need the commodity produced or the service rendered. The corporation is effected and operated primarily for profits, and were there no profits to be had, operation would immediately cease."

The fundamental issue between capital and labor is moral and therefore must be settled in the moral realm.

It can never be settled by law, by politics or by legislation. Russia for two hundred years has been legislating and cutting off men's heads by the million, and deporting millions to Siberia, but the blood of the martyr has simply proven to be the seed of the cause. We believe profoundly Christianity could in one generation settle this problem for all the future, if she would. We cannot help

but think there is sufficient intellectual force, devotion and leadership in the Christian Church to master this most difficult situation if she would stand "Like a mighty army," map out a great comparable unit program of propaganda and service, and then push toward the proper goal.

I am thoroughly persuaded that the devil lurking in industrialism can be cast out only through passionate prayer and sacrificial self-giving. The note of the hour is not altogether soothing or reassuring. The outlook is not pleasant. Every infernal influence is busy. The hearts of men are not beating truly. Human passions are running wild. The supreme test of Christianity is upon us in our great cities and industrial centers. Methodism has, in the Centenary, heard the divine challenge. She knows her responsibility. Can she meet the issue and win? Will she? The fact is, the war has completely revolutionized the intellectual processes of the world. We are living in a great new day. Industry, commerce, distribution, transportation, housing, sanitation, social and moral life and outlook are sufficiently complex to tax the best thought of the time for a proper solution.

Complex Urban Population

This new situation is a difficult one, complicated by great populations, crowded conditions, many nationalities, and peculiar industrial environments. Fifty years ago there were only forty-five cities in the United States of over 20,000 population. Today we have 285. For the last forty years the rapid growth of the cities has been phenomenal. For instance, since 1870, New York has increased in size 270 per cent; Toledo, 660 per cent; Chicago, 830 per cent; and Los Angeles, 3,750 per cent. In the last census decade the urban population of the country increased 35 per cent. These changes have been caused by the great industrial expansion of the times with its concentration in large centers. So complex is our present economic life that a single office building in the city of New York houses daily 15,000 workers, a veritable city in itself.

This constant influx into the cities has made it necessary to replace the single dwellings with great apartments and tenement houses of from five to fifteen stories. Formerly, people in the city lived in big houses with plenty of light and room and air. Now, with the coming of great industrial plants and business to the city, large numbers of people pour in to fill the demands and are crowded into the same district where a comparatively few people lived previously. Small houses of six rooms are divided to make living accommodations for as many families as there are rooms. As many as twenty families live in one house, and life in such ill-ventilated, ill-lighted, poorly furnished, crowded rooms is not conducive to a decent standard of living or morality. Anywhere from seven to eleven persons may live in two rooms and even six in one. An investigating committee in the city of New York a few years ago found a block in Manhattan borough whose

density of population was 1,260 people to the acre, that is scarcely six square feet to a person. Their figures showed that such congestion was increasing to an alarming degree. The narrow streets where the children must play, and through which this mass of people must move, and where all must find what air they breathe, are over-crowded and choked.

This crowded condition of the city, with the attendant moral, social and physical evils, is a tremendous factor to be faced by the Church. She must do something to offset the dissatisfaction, misery and temptation of these people who spend their working hours in hard or uninteresting labor, and their leisure hours in such sordid surroundings.

Another fact of paramount importance is that the type of people crowding into the city today is radically different from that of fifty years ago. There is a far greater proportion of foreign-speaking people in our cities now than ever before. Twenty per cent of our large cities are over seventy per cent foreign-born or of foreign or mixed parentage, and seventy-two per cent of all the foreign-born in the United States live in urban communities. Statistics also show us that, whereas less than one per cent of the foreign population of the country fifty years ago came from Southern and Southeastern parts of Europe and near-Asia, now over thirty-seven per cent come from these sections. In 1910, seventy-five per cent of all the Russians in this country, sixty-three per cent of the Poles and Italians, and sixty per cent of the Czecho-Slovaks, Austrians and Hungarians lived in the city. These people bring with them different customs, traditions and ideals from the former northern immigrants; they have come largely from rural sections and after coming here have gone into crowded districts where conditions are different from anything they had ever experienced in the home land. Their homes are necessarily not American, they have a much lower standard of living. These new people are making the constituent elements of our cities of an entirely different type from the old city.

THE CHURCH AND INDUSTRIAL GROUPS

The Church has not played fair with the industrial groups. She has not been willing to preach industrial righteousness, and at the same time to a greater or less extent she has catered to the classes with money. The poorer working people have had some grounds for believing the Church was disinterested in them and friendly to the economically fit, for we have taken a neutral position when social and industrial issues were at stake. In Christ's time the poor had the Gospel preached to them, but most of the congregations now are not made up of the very poor. The regular attendance of the poorer working people is not easy if they have the desire. Because these people live in a different environment their children are brought up on the street with the ideas and ideals of the street.

The indictment against the Church in the city is not only that she had failed to adapt herself to the pressing needs of these new incoming peoples, but that she has often played the coward and retreated in confusion from the field. In most cases the Protestant Church has been in full retreat before this incoming population rather than standing her ground and enlarging her efforts to meet their needs. She is retreating from the difficult places where it is necessary to fight for an existence and going out where greener pastures are to be found.

The survey contingent upon the Centenary, which has been carried forward during the last two years, has discovered to us a few things in the Church's life which possibly need some modification if we are to meet successfully the issues of the hour, among others, the fact that the old traditional family church plays little or no part in the lives of vast masses of human beings huddled together in certain portions of the city. In so far as it has been kept alive it has prospered mostly by the influx of outside people who were in touch with the Church while living in other communities. In practically all our city churches a large proportion of the membership has been gathered from people who were born and reared in the open country or the smaller towns and villages. In other words the city churches have been largely maintained by membership certificates which come from the so-called country churches. The reason for failure in the great centers is that the city has grown modern and the Church has refused to adapt her program to the changing life—that is the Church has and is still carrying forward the same kind of program which she adopted one hundred years ago. In other words the Church is largely conservative and in some instances reactionary in procedure. There is at present no great demand for the Protestant Church in the down-town, foreign-speaking and industrial portions of large cities. The multitudes would scarcely miss her if she were withdrawn overnight. This demand must be created, and we cannot create it until we so reconstruct the Church in psychology and life that she will supply the needs of the hour to all the people. The Church must actually get into the consciousness of the community. Until she does she will be of little use to the city in the way of a directing and leavening force.

A Long-Time Leadership Essential

The survey has further discovered the fact that it might be well to inaugurate some modifications in procedure. The Methodist itinerating system was one of the great discoveries of the century in which it was born. It was the agency which enabled the denomination during those early years to keep pace with western civilization. It was largely through this unique policy that the Christian empire west of the Allegheny Mountains was builded up. Indeed it was in those great days the genius of this system, that compelled success. However, in these latter days many of our best

thinkers have the conviction that our ministry should not be a constantly moving equation. We need a continuous pastorate. We must have a permanent ministry. A steady, long time leadership is altogether essential. The plan of spiritual battle in the great cities of America has changed as completely as modern warfare. It is no longer a war against sin in the open. The enemy has digged in, and so must the Church. If we do not entrench today we will not survive to conquer tomorrow in these great centers of population. The strategy of the true Church cannot be for the moment, it must be for the years. We must not simply be planters of churches, we must be builders. The modern business of the Kingdom is not a momentary affair. Business today is thinking in terms of long time leases, while the Church plans and appoints for one year only. I am quite certain the present policy does not encourage the laying of fundamental and permanent foundations upon which great spiritual institutions can be builded through the years. The new pastor moves into his new charge. He looks over the situation, not with the thought in view of planning a great and comprehensive program, to the working out of which he expects to give the passion of a lifetime. Rather he plans a program which he thinks will make the largest spectacular contribution in the fewest number of days with very little thought as to permanency. He is constrained to do this perhaps so that at the end of two or three years when he might in the regular course of events expect to change he would have attracted the attention of the Church leaders so that they would be impressed with his great ability to make a short time deliverance and deal with him accordingly in relation to his new appointment. In many instances his work is superficial, a mere shell, a block house, and when his successor arrives he discovers only collapse and confusion. The surest way to compel the laying of a permanent foundation and the building of a substantial structure is to make the man feel that he is to profit only by his own building. If he wishes to serve a large church let him build a large church, if he wants an increase in salary let him compel an increase. Of course there would be exceptions to this as a rule. However, we again assert one of the principal needs of Methodism in this hour is a continuous leadership. It is utterly and absolutely impossible to build up great institutions in the midst of great populations with a constantly changing ministry.

The survey likewise discovered to us the fact that we must train our leadership for specific tasks and then appoint them to the accomplishment of those tasks. We are in very great need of men who have been trained to carry on the work of the Kingdom in industrial, polyglot, foreign-speaking, down-town and residential communities. We need men specifically trained for and dedicated as directors of religious education, social service, community welfare, recreation, organizing boy and girl life and for the great and fundamental task of a more comprehensive evangelism. The Church of the future, if it is to grip the heart of the neighborhood,

must have a well wrought out social, educational, recreational and spiritual program touching and dominating the total life of the community, and then have an adequate staff of scientifically trained workers to carry this program forward to a successful conclusion. Nothing should detract these men who have been thus trained, from the main issue. The glamor of the episcopacy, the call of the Book Concern, or the challenge of a corresponding secretaryship should not move these men to forsake the responsibilty of the hour and lead them to lightly barter away their God given and conscientiously accepted birthright for which they are manifestly qualified and adapted, for which they have been specifically trained, and to which they have been called of God and appointed.

You cannot fit a round block into a square hole, nor can you fit a square block into a round hole. It is manifestly unwise and unfair to dislodge a great, successful, commanding, dominating down-town preacher, who can shake the city by the power of his message and compel righteous thinking and acting on the part of the multitudes, to make a poor bishop, or editor, or secretary. Methodism should develop a genius for discovering the right man for the right place, then put him in that place and let him abide. Why not elect or appoint the individual who is particularly qualified, temperamentally fitted and specifically trained for a special field, and then leave him in that field until he makes his contribution? The Church, in my judgment, must come to this point in her thinking and acting before she will make any great impact on the life of the great cities of America.

These are some of the conditions, problems, responsibilities and difficulties facing the Church in the city at this strategic hour. The Centenary Survey, propaganda and campaign has discovered her assets and liabilities, her weakness and strength, her abilities and disabilities, together with a graphic outline of her needs, if she is to successfully grapple with the situation and bring conquest out of partial failure, victory out of partial defeat.

ADJUSTMENTS REQUIRED

The task therefore of the Church in the face of these difficulties, charged with these tremendous responsibilities and in view of the splendid opportunities stretching out ahead, is to readjust herself in approach, program and message, reinforce herself with the mind and passion of the Christ and then fully address herself to the work in hand.

To accomplish this Herculean obligation the Church must entrench herself in the heart of every city. She must be the dominating and directing factor in the social, civic and political life of the people. In the great centers where life is the most strenuous, where sin is militant, where the social vices predominate, where political intrigue and corruption abound, where anarchy and bolshevism run rampant; here is where the Church should fortify herself, invest her best manhood and womanhood, lay extended siege

to the strongholds of opposition and continue to bombard the fortifications of the enemy until the flag of truce shall have been lifted, the enemy shall have capitulated and fallen in line with the onward marching hosts of righteousness.

I am saying, Brethren, the Church must break through all precedences, disregard all formalities, turn aside all old time programs, ignore all ancient systems of theology, find her way to the chancel of the Kingdom and there abide until she has been enriched in heavenly wisdom, clothed with Spirit power and filled with a consuming passion to render a sacrificial service which will compel men to higher moral and spiritual levels; in fact force the hearts of men into vital contact with the heart of God.

The approach must, in each community, be sufficiently comprehensive and wide-reaching to meet conditions surrounding the life of every home, and to penetrate the atmosphere of each individual personality. The program must be perfectly wrought out and adaptable. It should be complete in its outline of religious education, social service, community welfare and recreation. In fact the program should be so worked out as to be of distinct value and render a distinct service to every home. In other words the Church through her program of sacrificial service must make herself absolutely indispensable to the life of the cities of America before she can perform her task of real city moral and spiritual redemption. The message must be a complete embodiment of the truth; it must be vitalized by a continuous walk with God on the part of the messenger; it must be simple, plain, practical, forceful and delivered in confidence. It must be expressed in act as well as word. "True religion and undefiled is to visit the sick and the imprisoned." Jesus said: "Come ye blessed of my Father and enter into the Kingdom prepared for you, for I was hungry and ye fed me, I was sick and in prison and ye visited me. Lord, when saw we thee sick or in prison? Inasmuch as ye did it unto one of the least of these my brethren ye have done it unto me." The message involves the call by word, service by act, and a heart to heart contact using sanctified personality to win sin-sick souls to their Lord. The message must be all inclusive. Difficult and dangerous cases must receive special attention. The son in the home with some dread malady receives continuous and tender solicitude. The life and sympathy of the home is constantly focused on him. The morally unlovely, the strangers among us who do not understand our ideals, the dissipated, the anarchist, and the bolshevist—those possessed with some dread moral malady should be the objects of special attention. These should receive our continuous and tender solicitude. The sympathy and life of the household of God should be focused on these morally sick ones. Jesus came to seek and save the lost; to administer to the sick. The heart of the world is sick; exceedingly sick; sick unto death. Jesus possesses the only remedy which is sufficiently vital to heal. The only excuse the Church has for continued existence is to apply this remedy to

the sick heart, and to the sickest hearts. You say you do not like the anarchist, the bolshevist, the inebriate. The doctor perhaps does not like the smallpox patient, a loathsome and revolting disease, but if he is a *doctor* he will stand by and pull the patient across. Yes, it may sap his physical strength, he may sit up night after night. He may simply give his life and strength to save the patient. Can the preacher do less? Not if he is a "sure enough" preacher. Does it take sacrifice, time, loss of sleep, nerve power, life? The true minister will give all in utter abandon if necessary to heal the broken heart of the world.

Brothers, if we should fail to be the world's evangel in this the morning of the new day; if we should fail to bind up the broken hearts of the nations; if we should fail to grip and quiet the troubled soul of industrialism in this uncertain hour, it would wreck the hope of God; it would disappoint and break the heart of God. We dare not fail, we must not fail, we cannot fail, we will not fail. A million souls brought into the Kingdom before June 1st is the conservation slogan. America saved in a decade, should be the Church's challenge. A world possessed of God in a century is not too much to hope for. This is the obligation pressing down upon the Church's heart; this is the divine expectation on the part of His people. We dare not disappoint our Father's trust. We will not fail.

The Best Methods of Evangelization Suitable for Industrial Communities

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It is important that we ask ourselves what result we really seek when we speak of evangelism, for our conception of the result determines the message, the method and the men chosen to do the work.

Do we seek merely an increase in church membership? Occasionally, we find men whose ambition ends there. For immediate statistical purposes, and for men whose idea of growth is based on increasing totals in columns of figures, that result, mere increase in membership, makes a good showing. Pastors have actually conducted red and blue button contests for members, putting upon a commercial, competitive basis the sober task of persuading men to count the cost and to accept Christ and His philosophy of life.

Do we seek mere intellectual assent to a set of doctrines? Barrels of sermons have been preached with this end in view. Sound doctrine, of course, is essential to sound living, but Methodism may well question any departure from John Wesley's breadth and tolerance. Evangelists engaged in union effort have insisted on theories of the advent, theories of future punishment and theories of Scriptural inspiration as necessary to salvation.

Do we seek merely to have men promise to abstain from certain questionable forms of amusement? This issue has been so emphasized frequently that it has become the basis of the intellectual and the emotional struggle that precedes conversion, and has completely crowded out a decision concerning great fundamental human relationships. The writer employed one evangelist of the commercial variety, who made this question the basis of separation between the sheep and the goats as the crowds were urged to hit the sawdust trail and shake hands with him in token of their surrender of the theater, cards and the dance, thus becoming disciples of Christ. It is easy to fall into the pharisaical error of so stressing the traditions of the elders that we neglect the law and the prophets.

Does the evangelist seek merely a large numerical and financial showing? One such evangelist promised the school children assembled in the tabernacle that he would talk just nine minutes. He talked only seven minutes, and five hundred youngsters marched down the aisle to swell the report of hosts that had been converted.

Do we seek an emotional experience, and nothing more? Do we hope for a psychological upheaval, a mystical revelation, with a new-found joy and peace? That is splendid. Our own personal memories make such experiences sacred, but is the emotion an evidence, or is it the supreme thing sought? Did the Master seek the emotion or the new life that may or may not express itself in cer-

tain emotional reactions that men once set up as the standard necessary for salvation?

Or when we speak of evangelism, do we have in mind what was ever uppermost in the mind of Jesus—the more abundant life—not only an inner enthusiasm, but an inner Presence, so functioning that men think right, and talk right, and act right—the Kingdom of God idea, which we have applied to the individual and which we now apply to groups, to systems, to environment and to all social institutions.

THE STANDARD OF JESUS

We are convinced that our Christ is so indispensable and so efficacious and so precious that we would extend the concepts that men have individualized, until they are not only socialized in our own communities, but nationalized and internationalized. Hence the ministry of the Church has been broadened once more to cover the field that Jesus chose, until there is nothing human that does not come under its ambition for evangelism.

In the crisis that faces the world men are expecting to hear the voice of the prophet from the pulpit, with the aggressive organized support of the church. Many of the groups that we have accused of materialism are eager for us to spiritualize their aspirations by a prophetic insistence on justice, good-will, brotherhood, cooperation, liberty, equality, service and other ideals that we discover when we seek to know the mind of the Master.

The speaker was approached recently by the expert in charge of one of our great metropolitan church surveys: "What would you suggest as the standard of measurement in gauging the efficiency of a local church in its community?" In answer a question was put to the interrogator: "How would the standard of Jesus do?" "What do you mean, what standard of Jesus?" was the reply. "The goal that He set for Himself when He said, 'I am come that ye might have life and that ye might have it more abundantly.'" Ask a church what it does to make life richer, to fill life full of everything wholesome and good. This includes college training for young folks, lecture courses, concerts, debates, gymnasiums, cooperative efforts to reduce the high cost of living, good-will industries, forums, social service classes, civic righteousness movements, Bible study, revival meetings, phonographs, pianos, automobiles and everything that widens the horizon of the soul and makes life full and rich. And as I accept the principle and the program of Jesus, am I willing to use His method and not to count my effort wasted, even though I fail to do all that I long to do?

Dr. George B. Dean wisely reminds us that Jesus did not do as much for some men as for others, because they would not allow Him to do so. But that did not prevent Him from doing what he could. Would a man accept healing and forgiveness? Jesus gave both, if the man was willing, but would a man accept only healing? Jesus gave that gladly. And the church is catching that spirit.

With commercial zeal, some men have always had the hook of church membership behind the bait of charity, and men outside have become suspicious. They ask the question concerning the church worker that Satan asked concerning Job, "Does he serve for nought?" We certainly do not learn that method from Jesus. In religious work we ought to assume that faith in Christ means faith in Him as a life principle, that will actually function successfully. In guileless love and sympathy we should be willing oftentimes to withhold temporarily the denominational idea and even the gospel propaganda idea, taking a chance on securing a result that will please the Master.

Oftentimes, in the past, evangelistic efforts have served well for statistical purposes, showing a gain, when they have actually resulted in loss, because of a false, one-sided, limited presentation of the Master of Men. Men have limited the idea of salvation. We have a greater Saviour and a richer gospel than certain individualistic dogmatic leaders have ever dreamed. We need nothing so much as to apply seriously a wholesome interpretation of entire sanctification to society, and to make the basic principle of Jesus' teaching, the kingdom of God, a serious reality in our aspirations. Our weakness in evangelism has been in the message, rather than in the men and the method. We have been giving the world only part of the gospel.

With this preliminary statement concerning the need of the whole program of Jesus, we may well consider briefly other phases of industrial evangelism. How can we best bring industrial communities into the life more abundant? How can we best establish the kingdom of God in the hearts of men and in the institutions of society? This program means preaching, teaching, social service, living in the house beside the road and being a friend to man. This means no artificial separation of secular and spiritual, for it will all be spiritual—the sort of industrial evangelism that would write "Holiness unto the Lord" on the bells of the horses, so that the teamsters' union would contribute to the coming of the Kingdom, so that the instruments of commerce, of social life, of political life and all life would daily proclaim the evangel.

METHODS OF INDUSTRIAL EVANGELISM

The spirit of the Centenary Movement is an indication that we have caught the vision and are eager for the task. Already we have found some methods helpful, and out of our experience we would gather wisdom for new ventures.

In America, an industrial community is usually a foreign community. Where this is true, the work with children must be highly developed. The prejudices of foreign-speaking people make this necessary. With the large funds and the expert leadership available we may feel free to call upon our Board of Sunday Schools to assist us here.

The Forum. Oftentimes our foreign-speaking brothers are radical. A wall of separation has grown up between the Church and certain labor groups, whether foreign or American. Among other accusations brought by Labor are these: "You are so interested in heaven and the hereafter that you permit hell here and now. You have always thrown your influence with conservatism. You cannot stand the light of the dawn of a new day. You stone the prophets today as always, while you build sepulchers to the radicals of yesterday. You know nothing of social programs. Newspaper reports of sermons reveal not only a prejudiced lack of sympathy, but reveal genuine ignorance. You are afraid of your own Jesus. We defy you to follow Him and preach Him. You preach the ecclesiastical Christ, the mystical Christ, the sacramental Christ, the metaphysical Christ, but you are afraid of the real Jesus, the Carpenter whom the multitudes heard gladly but whom ecclesiastical special privilege crucified." We need not argue now the reason for this attitude, but we must recognize it and give it consideration. He is wise who will learn from the unkind thrusts of unfriendly critics.

The speaker has been appointed chairman of a forum in a working class community where the tendency is toward radicalism. A socialist approached him recently with the query, "What is the church running that forum for?" "Because the church believes in the constitutional privilege of free speech, and would encourage open discussion in the spirit of good-will." "But are you expecting to get church members out of the forum?" "No," he was told, "we do not." "Well, that's great. You have a great church there. I am more sure of it now than ever." A recent speaker at the forum, a socialist Jew, prefaced his remarks by saying, "I notice a religious atmosphere here, hence, since it is Christmas time, I will speak of the Christmas message of good-will."

We had not sought to express religion through the ordinary forms, but that Jew had caught the spirit. Recently, this speaker was urged to address a radical group in whose hall the government had made several arrests—a great opportunity for any Methodist preacher. The usual question period followed the lecture and one man asked, "Do you honestly think that the Church is a help to the world? Is it not a curse? Would we not be better off if there had never been a Church, and would it not be a good thing for the future if the Church were abolished?" What an opportunity! An invitation to give a religious message to an irreligious group!

Perhaps some of you ask, "Do you have Scripture and prayer in your forum?" We might answer, "Did Jesus have Scripture and prayer every time he met a human need?" Jesus met human needs because He was Jesus and couldn't help it. It was part of His nature. The spiritual message was in the deed always, but it was not always framed into words. Often these apparently secular efforts are the very basis of later fruitful evangelism. Our foreign missionaries learned this long ago.

Because the man who plows the field may not sow the seed, plowing is not to be discarded as useless. And we recall that the sower described by Jesus was perfectly willing to be generous with the seed, scattering some even among rocks, among thorns and over the beaten highway.

The forum meets a real need, and is a distinct asset in the effort to educate, to democratize, to Americanize and to Christianize the community. The principle back of the forum and back of the social settlement is the one expressed in the Christmas song of the angels, "Good-will," when Christian evangelism was born with the Christ-Child in a manger.

THE INSTITUTIONAL CHURCH. A social settlement, plus a pulpit with all that goes with it, makes a good institutional church—"An effort to help all men, all the time, by all possible means." The speaker recalls the questions once asked him by members of the Chicago Preachers' Meeting when he was pastor of Halsted Street Institutional Church: "How many converts did you have last year, and how much did it cost to get them? Does it pay in converts?" The answer to that question was, "How many converts did Wesley Hospital have last year—the Old People's Home and the Deaconess Orphanage? Did the Good Samaritan get the wayside victim converted? Did he even try? Did he hand him a tract or invite him to prayer meeting? Jesus had a fine chance to work that idea of evangelism into the parable, but he didn't do so."

But the Christian worker who himself has had a vital religious experience knows full well that, while it is a splendid thing for the institutional church to furnish the boy a kit of tools and a carpenter's bench in a sloyd class, the thing most splendid is to bring the youthful toiler to know Him, who as a boy, centuries ago worked with Joseph at a carpenter's bench in Nazareth. A lunch room to feed hungry throngs on Shawmut Avenue or Halsted Street is commendable, but the spirit of Him who fed the multitude on the shores of Galilee is the greatest thing that we can give to men after all. A shower bath is a blessing, but a cleansing in the Fountain of the Ages is the supreme blessing. We need to remind all of our workers, occasionally, of the supreme task of the Church. It is easy to grow mechanical, and the emotions as well as the mind of the workers must be made to function.

THE TENT MEETING. A tent meeting, to be successful, should rise above the stigma that enthusiastic cranks have sometimes attached to it. It should have the swing of victory, or perhaps had not better be attempted at all. The message should be free from cant and from theological expressions unfamiliar to the multitudes. The music, the message and the methods should be thoroughly popularized.

THE STREET MEETING. The ordinary soap box street meeting does not usually command respect. It looks like a cheap failure to

begin with. Some have found a gospel wagon successful, but one cannot but ask if it does not look too ecclesiastical, too much fixed up. There is no question, however, about the convenience and helpfulness of its equipment. A manly looking preacher, devoid of ecclesiastical garb, in a business suit, standing in a good automobile, is more likely to attract. Because of prejudice, it is better to preach without using a Bible. If a text is used it should be introduced at the close instead of at the beginning of the talk. Perhaps the praying had better be done at home before the meeting, and in silence during the meeting. Jesus did not offer public prayer every time he addressed the multitudes. We often think that we are pious in our insistence on a certain order of service, when we are unconsciously simply hide-bound ritualists. Does a good fisherman go fishing and defy the psychology of fish? One must remember, in preaching, to use as arguments only what his hearers are willing to accept as arguments. One must start a discussion where his people live and think, in order to lead them where they ought to go.

The Stereopticon Street Meeting. After several years of experience as a soap-box street preacher the speaker concluded that the method had serious faults and a new venture was made. A stereopticon lantern was placed on a wide sidewalk against a department store building on a side street. The store owner was glad to furnish the current, for the meeting drew crowds to that corner. Pictures were thrown upon a screen, hung against a building across the street. During four summers, every Saturday night, one thousand listeners gathered to hear the message. Women with brightly colored handkerchiefs over their heads and babies in their arms, and men, smoking their pipes, made up the audience. These foreign men themselves kept order.

One day a woman climbed the church stairs to the pastor's study on the third floor, and sat sobbing in a chair. She told how she scrubbed the hard stone floors in a sixteen story building, working all night, and leaving two children at home in bed. With knees wounded by toil she felt the work too severe to be borne but received fresh inspiration every day from her little three-year-old girl's devotion, from her daily "Mama, baby loves you." "But she is gone, dead," sobbed the broken-hearted mother. "Will you preach a sermon at her funeral?" "Do you ever go to church?" the preacher asked. "I know your people would make me feel welcome," she said, "but this is the best dress I have," and she called attention to her neat calico dress. "I can't make myself feel comfortable in a church building, but I have never missed a meeting of your street church."

We have meager precedent in the Master's ministry for formal preaching within a church building, but ample testimony of his use of outdoor preaching.

Tabernacle Meetings. Because some enter a church building with reluctance, the crude tabernacle, as a substitute, has been

found very effective, and has drawn great crowds that no other building in the community would accommodate. The great common effort, the carefully planned advertising, the detailed work of committees, the magnificent choir, the smell of the shavings and the fresh pine boards, the novelty, the dramatic and forceful presentation of the gospel and the unified prayer and effort of God's people with the blessing of His Spirit, these and other influences have made the tabernacle revival oftentimes very effective. One needs to be careful, however, not to choose a man that will leave the impression of personal greed upon the community, nor leave the community asking whether a man really can be a Christian and a thinker at the same time, and whether Christianity is summed up in dogmatism and emotional individualism. There seems to be no reason why the tabernacle revival could not be purged of commercialism and an impossible theology. As nineteen centuries ago the multitudes heard him gladly, so today a presentation of Jesus' full program would be sure to win men.

THE THEATER MEETING. This form of service for Sunday evenings or for special meetings has sometimes been found helpful. Occasionally a church has extended its ministry by leaving the church building Sunday evenings to conduct a service in the center of the community in a popular theater.

THE SHOP MEETING. Most shop meetings are under the direction of the Y. M. C. A., but occasionally pastors themselves manage the campaign. The speaker was asked to address the mechanics in a railroad shop in Texas. He found that tactful leaders had so popularized shop preaching that the men were not satisfied with a twenty minute talk. They wanted forty minutes, and they insisted on a second service the following day. Once a year these mechanics give a turkey banquet to the pastors who preached to them. Of course one must use tact and avoid the discussion of subjects directly bearing upon the relationships between employer and employee, for he speaks by the sufferance of both, and is not in his own pulpit. He must likewise recognize the prejudices of all groups represented in his audience. While he cannot discuss social topics, he needs to be thoroughly intelligent on industrial issues, for his vocabulary and his interpretations will probably reveal the background of his thinking in his first address.

PREPARING FOR THE CAMPAIGN. Methods that have been found successful in other churches will succeed in an industrial community, that is, methods of organization and personal work. Calling lists, and mailing lists, lists of parents and relatives and friends of all connected with any department of the church, the brothers-in-law of the church and others should be revived to date and in constant use. A community survey and a religious census, a coordination of agencies that uplift, a union effort for a common goal by all the pastors, these are all helpful. The best kind of evan-

gelism anywhere is continuous evangelism, and perhaps more so in an industrial community.

PERSONAL WORK. No matter what sort of group a pastor seeks to win, polyglot, city, rural, radical, intellectual, boarding house, industrial, men, women, children—whether in the foreign field or at home—the best sort of work is personal work.

The pastor must train and inspire his workers and his membership for this task. Already he has at hand agencies that will be most helpful, women's societies, men's organizations, the Sunday school and the Epworth League. Most pastors have given very little instruction in personal work, and they are usually not direct enough in their teaching. Ask the layman, "What do you really want to do with this non-church member? What do you have yourself that he ought to possess? Can he really see that Christ has done anything for you. Do you expect to pray with this man the first time you meet him or will you take him to dinner first or invite him to a social, or to the men's Bible class? Would it be better to start work on a man a long time before the revival season begins?" It is well to set up a hypothetical case and deal with him before the class. Laymen are timid. They feel unworthy. They need both training and inspiration.

A pastor cannot very well say on Sunday, "I have just concluded to start revival meetings tomorrow night." Fields are usually plowed before seed is sown. Many of us have rejoiced because of plowing done by laymen and pastors who preceded us. Some of us have been handicapped by stumps and brambles and weeds that we found in the field.

If it was worth while for us to give up other attractive callings to enter the ministry, surely we must make every sacrifice now to make profitable our original investment of self and rightly to represent Him whom the unchurched world expects to see in us.

The Goodwill Industries as a Spiritual Factor in the Church

Rev. E. J. Helms

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It is the motive and purpose that makes an enterprise spiritual or materialistic. There is a growing tendency in Protestant circles to wipe out the distinctions between the sacred and the secular. The modern view is that everything ought to be sacred. It is asserted that Jesus was as much the Son of God while working in his father's carpenter shop as when preaching in the synagogue or the temple; that there was as great spiritual significance to his provisioning the multitude and healing the sick and clothing the demoniac as there was in his public messages. His miracles of mercy are as spiritual as the parables. Should not love be expressed as much in deed as in word?

To a belated soul who belongs to the middle ages this paper has no significance. As soon as I mention the repair of old clothes or broken furniture or second hand shoes as a spiritual undertaking there is bound to arise medieval dissent and holy hands will be lifted in horror and modern snobbish noses will be elevated in contempt.

Is it not the *motive* that makes an undertaking materialistic and commercial? A preaching service whose primary object is to enhance the preacher's popularity or to increase the collections or to add to the prestige of the local church or denomination might be regarded by some as having an admixture of the carnal with the spiritual—perhaps a little more carnal than spiritual. That carnal mixture is the trouble in many a place.

A church which is feeding the hungry, clothing the naked, healing the sick, visiting the prisoner and changing the vicious into useful citizens has a right to resent the charge of promoting a materialistic ministry.

Emphasis on Ministering

Because the Goodwill Industries place more emphasis on ministering than on message why should they be regarded as secular or materialistic? It depends upon the motive. If the Industries are seeking a selfish rake-off, are running for profit, are exploiting the poor and the rich then they are no whit better than the church which regards itself as an end rather than as a means of service. The message that does not result in unselfish service is a failure. The service that is not shot through with unselfish love and good-will and does not remind the recipient of Christ is a failure.

Is education unspiritual? It depends upon the motive. Why denominational colleges? Do we need a Methodist or Presbyterian or Baptist tang to our teaching of mathematics, science or language? I send my children to Methodist schools because I am anxious that while they study they shall be in an atmosphere of Christian ideals in order that they will later use their education for unselfish purposes in advancing the Kingdom of God on earth. If a college graduates students with noble ideals, students whose lives render real help to human betterment, that college is spiritual.

Suppose the Goodwill Industries fill their workshops and stores with noble ideals and render a ministry of uplift to the poor by teaching them trades that will make them more serviceable to society as well as self-respecting and self-supporting, could we call such effort any more materialistic and unspiritual than that of an ideal Christian college?

The Gospel will not have accomplished its work until right relations are established among men. Brotherhood and industrial democracy must displace autocracy in church, in government, in industry, in race. Suppose the Goodwill Industries was organized on that very basis. Suppose the workers had a voice in the management. Suppose the enterprise was not run for profit but the workers received everything after legitimate overhead charges were paid and proper subsidies provided the handicapped (that is, while the more skillful were allowed to earn more the interests of the unskilled were so self-guarded they received enough to cover their needs); would you not say the Goodwill Industries were pioneers of the new industrial order that is being born out of this tumult and strife and that they conform to the teachings of the Son of God and Son of Man?

Love for God builds our churches in order that therein we may unite in His worship and study His will concerning us. Love for man builds our hospitals, asylums, orphanages, colleges, and institutions of mercy and help. Love for man ought to be the promoting power in every business—and some time it will be. There is no other legitimate, Christian motive for doing business than that of rendering service to others.

What part is the Church to have in converting business to this ideal? The Goodwill Industries are pioneering the way. Thus far our efforts have been chiefly confined to saving waste materials. In time we may extend our efforts of cooperation to new things. Then I predict we will meet great opposition from selfish, competitive interests, but the very opposition will spread our Gospel of Christian cooperation much faster than now.

WAYS IN WHICH GOODWILL INDUSTRIES MINISTER SPIRITUALLY

Let me name twelve or thirteen ways in which the Goodwill Industries are ministering to spiritual ends:

1. *They maintain a missionary staff:* All regular employees of the Goodwill Industries are chosen first because they are Christians

and enter our work in order to render Christian service in this field. They are employed as missionaries first, and secondly, for their technical skill. In their work as foremen, clerks, etc., they are to promote a Christian atmosphere and make souls acquainted with God.

2. *They serve a missionary field:* The Christian activities of regular employees are not confined to their regular tasks in our institution. Mose of them visit in the homes of their customers or visit our "opportunity workers" to carry a message of Christian cheer and connect them with the church.

3. *They render missionary services:* The regular employee is assigned as a teacher or helper in Sunday school or other regular services of the church. In Morgan Memorial our Sunday school and other religious undertakings would collapse if it were not for the ministry of our regular Goodwill employees.

4. *They promote a patriotic service from spiritual motives:* Our regular employees help in the work of Americanization. Some of these regular employees are foreigners and are employed to minister to their fellow countrymen in our stores and workshops. Others teach classes in English various nights of the week. The foreigner who usually has been exploited and ridiculed by other agencies is treated with Christian courtesy and friendliness by the Goodwill Industries. Is such a service thought to be unspiritual? Ex-President Warren, of Boston University, says that the passage in Matthew XXV, translated literally, reads "I was a foreigner (not a stranger) and ye took me in." It is time the Church welcomes the foreigner with Christian hospitality. Too long the politician and padroni and exploiter have in their way "taken in" our foreigners. The Goodwill Industries are the churches at work making Christian Americans.

5. *They are organized as a missionary school:* The Goodwill Industries are organized on the basis of teaching a trade to the handicapped and unskilled. We propose to send these unfortunate ones out into society industrially saved as well as spiritually saved. They will learn their handicrafts in as fine a spiritual atmosphere as our sons and daughters have in college. Do you regard a ministry like this to the needy as secular and unspiritual?

6. *They teach thrift in a day of extravagance:* The Goodwill Industries are teaching thrift. Their primary object is "to save the waste." They are saving waste material in order to save waste human lives. They are teaching economy in this day of extravagance. Many workers while with us begin their first bank accounts. He who said, "Gather up the fragments that nothing be lost" would be pleased with this practice of thrift.

7. *They stimulate self-respect:* The Goodwill Industries preserve the self-respect of all their patients. The Industries afford every applicant an opportunity of self-support. Anything that tends to pauperize or lower self-respect is a curse. The Goodwill Industries teach that all honest labor is honorable, that laziness is a vice

and artificial distinctions in labor discreditable, un-Christian and un-American.

8. *They teach industrial justice and democracy:* The Goodwill Industries are educating the people concerning industrial justice and responsibility. Our employees have a voice in the Board of Directors. The piece system stimulates industry in the worker. A bonus on good work encourages fine workmanship as much as speed. After legitimate overhead charges are met the workers get all the returns. We are not working for profits but for *service.* This is the next great step in the evolution of industry. Our forums teach this and stand for free speech, a free press and free assemblage in a day of hysteria and capitalistic and labor exploitation.

9. *They give vocational guidance:* The Goodwill Industries are providing not only a medical and spiritual diagnosis of the patients but are projecting everywhere a psychological test of these workers. Jesus knew by intuition "what was in man." We can ascertain this if we will give scientific attention. Our job is "to put round pegs into round holes." In time our public school system will do this. The Goodwill Industries are doing some pioneering for the Church in this field.

10. *They evangelize philanthropy:* The Goodwill Industries are reviving some features of the evangelism of John Wesley. We hesitate not to go to the lowest. We are using some of Wesley's forgotten methods which are so thoroughly up-to-date that whatever the status of the unfortunate we minister in ways of wisdom and love. We give the temporary lift of self-help to anybody. The work test is sufficient. The person who asks for work is to be treated with respect and not as a pauper. If he does his best he is entitled to as much courtesy as if his ancestors came over in the Mayflower. He is a son of God. To be treated that way develops the spiritual sense of sonship in us all.

11. *They disarm criticism of the Church:* The Goodwill Industries allay much criticism from those who say the Church does not care for the neglected. The Goodwill Industries are the churches wisely ministering irrespective of class distinctions.

12. *They fill social service with love:* The Goodwill Industries carry along many lines of religious and social service work such as day nurseries. (Do you not think that He who took little children up in his arms and blessed them would look with much favor on these baby-folds for the poor, the kindergartens, the fresh air farms, the industrial schools, and music schools and children's church carried on by the Goodwill Industries?) Then there are dental clinics, dispensaries and district nurses provided for the sick poor. Would the Great Physician approve this? Even the poor man's lawyer whose effort is to keep the poor out of senseless litigation and defend them from loan sharks and exploiters would receive today a word of praise from our Lord.

13. *They prepare for the evil day that is drawing nigh:* As an item of good luck may I add a thirteenth reason. When the day

of disaster arrives, as it will when the pendulum of present prosperity swings the other way, the Goodwill Industries will be the Church prepared for that evil day of great industrial distress for the poor. We have no time to lose to get ready for it. Before the five years of the Centenary are over the reaction may arrive. Meantime let us prepare not only to minister to the poor in that period but let our messages now teach the people that the teaching and practice of our Saviour and not the soviet is our salvation.

Specialized Leadership for City Mission Fields

Rev. Charles Wesley Blanpied

Executive Secretary Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church

The theory that the Lord fills the mouth of an unprepared empty-headed preacher, with a good sermon, is fast being exploded. Nor does the Lord give any more help to the teacher of the Sunday school class than to the teacher of the class in the public school. He inspires and helps both but for both an equal amount of preparation is necessary. It must not be supposed, however, that merely general education—the model training—is all that is necessary in preparation for service in the Church. The preacher must not only learn how to preach, but he must learn how to preach to particular kinds of people—to students, to industrial workers, to middle-class residential folks, or to the downtown transient polyglot masses. The teacher must not only learn to teach a Sunday school class, but more technically how to teach the grade or age of her department—even within the department one must further specialize as to sex, race, characteristics and other individual factors.

It will not be necessary before this body to renew the arguments in favor of today's need of specialized leadership in city mission fields. The need is as evident in this work of the Church as in business or in the secular professional fields. The modern city church is no longer a one-man affair. Giving full play for volunteer aid, there still remains the need for staff specialists. The Centenary Survey, which was but the reflection of the needs of the country, fully established the demand of the city church for this specialized leadership. Today such terms as pastor's secretary, director of religious education, director of community service, boy's worker, woman-worker, language pastor and language visitor, have become a natural part of our home missionary vocabulary. The day of the "assistant pastor" as such is gone.

It is proper therefore for the Church, and especially the Department of City Work of the Board of Home Missions and Church Extension in facing these facts of need, to have great concern as to the manner in which this specialized leadership is to be developed. In understanding all of the factors involved, it is necessary first to consider the key leaders of the program, then to discuss the qualification of staff specialization and last of all to take up the responsibility and program of the Board of Home Missions and Church Extension in the training of this leadership.

Minister the Key Leader

Unquestionably the key leader is the minister. A complicated staff machinery but emphasizes the importance of this minister-

pastor-preacher-superintendent as the guiding genius of the local program. General supervision, no matter how excellent, cannot take his place. Local subdivision of responsibility will mean a loss in coordination of effort. The minister must remain our chief reliance. It naturally follows that this man—this key factor—must become a city specialist. He must be trained to his task, and within the city he must be a further specialist as to kind of parish served.

At this point our limited annual conference boundary appointing method mitigates against successful specialization. In the shake-up of an annual conference not only is the rural man exchanged for the city man, but within the city itself little account is taken of kind-specialization. Thus the man who has spent years working on the problem of a student parish will enter an altogether different field and his pulpit will be filled by a man who will have to begin at the bottom of the student situation. This same principle holds true of the suburban, the residential, the down-town, the polyglot and the racially solid nationality parish.

Thus the city pastor knowing that he is only temporary in his present parish will not have the same incentive to approach the solution of his problem as he would have, could he feel sure that when moving time came, if it ever did come, he would have a country-wide opportunity for appointment to a parish similar in kind to his present specialization.

Another grave danger to this key-pastor's success is a growing tendency on the part of some to think of their function as a mere superintendent of staff workers. So often have we heard the argument of late that the supervision of the staff takes away need for the pastor to call on his people, eliminates the need of cultivating the children and young people, and excuses poorly prepared sermons. Staff workers care for the visiting, the Sunday school, the young people's societies and social work, and the public evangelist and special feature speakers are called in to keep the interest of the pulpit at par. We are agreed, I am sure, that any pastor who thus becomes a mere clearing house secretary, is unworthy a city pulpit. A man can supervise best by keeping in touch with his whole field personally and one step ahead of all his staff in practical leadership. The minister who spasmodically gives up his pulpit surrenders his throne.

It may be said by way of emphasis of what has preceded and as an introduction of what is to follow that the Board of Home Missions and Church Extension is far more interested, where the question of appropriation for staff workers is concerned, in the type of this minister key-leader, than in the question of material equipment important as this latter proves to be. In the work of a staff so much depends on the every day program that this local supervision becomes imperative. General supervision will not suffice. The right sort of local supervision by this key-minister-pastor-preacher-superintendent may well be put down as the basic princi-

ple in the development of specialized leadership for city mission fields.

Reasons for a Staff

There are two factors that may make necessary the introduction of the staff into the budget of a city church. The first is the desire to care, in a more intensive manner, for the whole need of the membership and normal constituency. Some natural instances of the growth of this principle are found when a church secretary is added to relieve the minister of certain details, so that he can care more fully for his pastoral and pulpit duties and in supervising his regular church organizations; or when the membership becomes so large that special visitation and care for increasing charity cases is needed, and a deaconess or parish visitor is called in; or when in addition to the Sunday school a program for week day religious education is added and a director is employed; or when the social life needs continuous attention and help is secured to care for this development. All these phases of work are merely an extension of the minister's task grown too great for one man to handle.

The second need for staff aid lies in the extension of the constituency idea to include other population factors within the neighborhood not thought of before as a part of the church's responsibility. This is the neighborhood parish idea, and has for its slogan "Every church responsible in some degree for all the people living within its neighborhood parish." The most frequent cause for this extension of work is the change in population within the parish. A new folk move in—industrial perhaps, foreign-speaking oftentimes; or in a suburban town the city commuter moves in; or within the city, the residential family gives way to a boarding and rooming house transient crowd, apartment houses spring up—and the down-town or community problem is born. Now when any of these developments take place, the church if not alert will find itself losing ground because it has not veered its normal program to meet the changing conditions of life. In making this shift to serve a new constituency other additional staff factors come into play. The program of religious education and community service must be adapted to the needs of the new field, language visitors and pastors are needed for interpretive purposes, and industrial education, social recreation, economic relationships and community cooperation give rise to a need for highly specialized staff leaders.

Without taking up a discussion of the requisite qualifications of each type of staff worker, let us look at some principles common to all. In general the staff may be considered as lay, i. e., unordained (the language pastor and deaconess are exceptions). This introduces the necessity for standardization. Ordination presupposes standardization in character, education and in elements of leadership. Where there is no ordination, something else must be found to take the place of such tests. The appropriating body

is held just as responsible before the general Church for seeing that maintenance money is expended for a standard type of home mission worker as it is for the proper expenditure in Church Extension or other building program. Foreign missionary societies require certain examination and contract such as physical, educational and promise of length of service. These may be suggestive of the need for the home field.

While it may be taken for granted that a high requirement must be demanded in general educational qualification, and that in addition the respective workers must have specialized training in their particular staff responsibility, one general requirement we feel ought to be emphasized and made applicable to all. I refer to the purpose in entering the work of the Church. At this point the need of the city mission field demands that this purpose be set at the highest possible standard, namely: the purpose believed, avowed and lived, of extending the Kingdom of God on earth. The same call to sacrificial service is needed here as in the foreign field; a service at once intellectual, inspirational, sacrificial. We dare not ask any man or woman to enter the service on any lower plane than that which we ourselves confess. For are lay staff workers not His ministers as truly as are the ordained? If a chain is only as strong as its weakest link, dare we deliberately call into the staff work of His Kingdom any weakening element?

I speak this word of warning advisedly, knowing full well that there is a tendency just now to let down at this very point. We have been asked within the past few months to sanction staff workers who were not identified with the Church, others who are Catholic; in one case an avowed atheist was urged as a good man, and in numerous cases persons only nominal church members frankly say they cannot be counted on to do religious work. My claim is that all church work ought to be religious and that no item in its program, from the ball game to the prayer meeting, is of minor importance in the development of a foursquare Christian character and in Kingdom building. Our leadership then should be attuned to the same spirit of sacrificial purpose that guided the Master in His all-round ministry.

Now then, granting the need and having set the standard for specialized leadership in our city mission fields, the question naturally arises as to how this leadership is to be obtained. Are such leaders available in sufficient numbers? We know they are not. Are the colleges and seminaries and special schools geared up, apart from the Board of Home Missions and Church Extension, to produce such leaders? We know they are not. If then a certain product is essential to the success of the increased city missionary program and no agency is developing such product, it follows naturally that some process must be evolved for the development. Herein lies the interest and the responsibility of the Board of Home Missions and Church Extension in a program for training leadership in the Methodist Episcopal Church.

Because we are not the only church agency needing leadership —note the Boards of Foreign Missions, Education, Sunday Schools and those of the Deaconesses and Women's Societies—our program must of necessity be cooperative; because there are already training agencies in the field—note state educational institutions, our theological seminaries, colleges and universities and certain special training schools—our program need not be wholly created; and because of the time element—the present need of leadership—we must look to our present leadership to see wherein it can be adapted, redirected and made more adequate by means of some quick process of readjustment.

Program for Developing Leadership

Keeping all these cross factors in mind let us now outline tentatively the present program of the Board of Home Missions and Church Extension for developing leadership.

First: In state tax supported educational institutions and in certain colleges and universities, some Methodist and some with other or no denominational affiliation, our function is to aid in caring for the religious life of the Methodist students and in directing the life service call for future church leadership. Our interest here is not in supplementing curriculum but in conserving Christian character and in fostering the call to Christian service. We are finding these institutions ready and anxious to extend and enrich curriculum to meet our needs. The Wesley Foundations and aid given Methodist churches in educational centers are good examples of this type of program.

Second: In certain of our school centers we must go a step further and aid in developing a curriculum especially designed to train the needed workers. Here, by taking advantage of the general curriculum background of the university, we can supplement this background by new courses that make for specialization. Examples of this type of program may be found in the Boston University Department of Religious Education and Social Service, in the Northwestern University Graduate School and in the sub-college Slav Department at Baldwin-Wallace College.

Third: In other detached training schools such as the one in Chicago and in the case of certain deaconess training schools our aid may extend all the way from complete support of the institution to only partial subsidy—sometimes only in the form of scholarships.

Fourth: Another important item of program is the granting of scholarships and fellowships. These may take any of the following forms:

a. War Scholarships, where no pledge of church leadership is required but where a general Christian lay-leadership can be expected and in many cases definite life service product assured.

b. Foreign Language Workers, where young men and women who speak a language needed for interpretive Christian service in

our city missions work will be aided at any point in their training that will produce the desired results.

c. Graduate Scholarships, where aid is given college men and women in working out their specialization under proper supervision, not only as to curriculum but also in a well directed practical laboratory. These scholarships are available to the student in any school where the curriculum fulfills the demand for specialized training.

d. Home Field Fellowships or the Understudy plan—where the recipient has completed his college and graduate school work and is in need of a period of field study or practical experience before settling down to his permanent field of labor.

e. Fellowships Abroad. When the need arises for further acquainting the worker with immigrant backgrounds and racial characteristics and in the learning of a language, certain high grade picked men will be sent abroad before taking up permanent work in some racially solid or polyglot community.

Fifth: Special Conferences and Short Course Training Schools —where the attempt is made to reach all present pastors and workers for the purpose of exchanging methods of work, of standardizing our city program and of enriching our ideals. The recent Conference of Language Pastors held in New York last week, this Council of Cities meeting, the three weeks' summer training schools for city pastors and staff workers, both men and women, and the conferences and meetings held under the auspices of the Department of Evangelism are examples of this method of program.

In these conferences are found many leaders who have made good in their own fields of work who have already an adequate background of training and possess the proper sympathy for the new program. By a quick twist of emphasis these leaders can be given charge of an entirely new type of specialized work and by study, use of horse sense, tact and the biding of time, prove our confidence by winning the same success in their new fields of endeavor. The fact is that unless we can recruit a large number of such leaders at once, all the foregoing methods of program will not avail in developing sufficient leadership for making the Centenary program a success. Money we have, and more is pledged; material equipment will be increased, but unless we have the proper leadership all those things will be worse than worthless. The need of the hour then, is for leadership; leadership specialized and trained; sacrificial leadership; leadership that will not quit when difficulties arise but rather will face city sin and man sin with righteous zeal—God-crowned leadership—pressing on to the better American City and toward a victorious and triumphant Kingdom of God on Earth.

The Relation of a City Missionary Society to Equities and Endowments

Rev. John Thompson

Superintendent of Chicago Home Missionary and Church Extension Society of the Methodist Episcopal Church

The fin of a fish, the wing of a bird, the hoof of a horse, the hand of a man, all witness to the biological fact that organs are developed in organisms under the pressure of need. This is equally true in the life of organizations, and it has ever been charactisistic of the Church.

Methodism created her various benevolent boards—missionary, educational, Sunday School and others—at the call of pressing need. The various city missionary societies which have been organized in the cities of the land are a response to emergencies arising from the development of the modern city.

The angle of city missionary society possibilities suggested by the theme given me is too closely related to the machinery of the Church to stir one of my practical enthusiasms. Machines are often of such delicate, intricate and finely balanced construction that clumsy hands should never be allowed to touch them. They should be handled by experts who understand all their component parts and peculiar mechanism.

This is true of church machinery. It is not always easy to get the wheels informed with the spirit. The very delicate adjustments which are suggested by this assigned theme are vitally related to our city problems, even though it may be impossible to make this humdrum subject glow with enthusiasm.

In order properly to balance the relationships suggested in this topic, it is well first of all to analyse the functions and purposes of a city missionary society.

First: The City Missionary Society is the Church in concentrated action for the saving of the city. In many cities the society arrived too late. They had grown too big. It was impossible to overtake them. But it has been my joy recently to visit some of the smaller cities and speak on the organization of City Missionary Societies. To establish such in cities of from ten thousand to fifty thousand, or even smaller populations, gives the Church a chance to lay foundations and prepare for the day when the small one is become a great city. Through the City Missionary Society, Methodism is enabled to mobilize her forces. The strongest forces can, in an emergency, be centered at the point of greatest need.

The cities are studied as a whole. Pastors and laymen who face a local crisis are apt to think theirs is the only problem in any given city—and they are always facing a crisis. But where there is a city missionary superintendent, with an active board of

directors, problems of a city can be faced as a whole, readjustments and rearrangements can be made, which may mean the saving of vast sums of money; while, at the same time, the Church is greatly strengthened for a united attack on the citadels of evil and for an adequate approach to the life of the city.

I know some cities where our history has been tragical simply because we lacked such a society into which representative ministers and laymen could be brought to study the entire situation, gather a full set of facts and find adequate solvents.

So the coming of the city and its rapid development makes a city missionary society indispensably necessary. But no sooner is such a society created than new relationships are established, some of a delicate character, some involving civil and ecclesiastical law, and some that imply large responsibilities to the denomination. Problems arise for which the Church has no adequate machinery. Two such relations are specified in this subject.

THE CITY SOCIETY IN RELATION TO EQUITIES IN PROPERTY

A City Society may constitute one of the safest, most judicious holding boards for valuable down-town church property. With the changes that come in the life and history of many of our down-town churches much valuable property is apt to come under the control of persons who are not quite as responsible and experienced as the men were who were on the field when such property was erected. Many illustrations of this can be found in Chicago and every large city. It frequently happens that the men who are left to act as trustees have had no large business training, have had no wide outlook and no vision of possibilities and responsibilities. When this condition arises it is well to have the property in the hands of representative laymen and ministers who can place it to better uses and larger availability, who can adapt it to more varied ministry in the midst of the changing conditions that have arisen.

This is more imperative in these new days than ever before. The saloon is gone. In the crowded sections of the city the saloon was the only club that countless thousands of men knew. Around the bar and tables they gathered to discuss religion and politics, and every subject under heaven. The saloon was their forum. Debates of every kind might be heard where groups were assembled.

The Church must meet the challenge of this new condition and many of our down-town properties must be rearranged so as to serve club purposes.

We are also at the task of building a new social order, and the Church with a widely varied social ministry should be directing the forces which are molding the new democracy that is being born. The Church should lead in these great new times. If the democracy is to be safe it must be Christianized.

In some of our Chicago down-town churches we have boards of directors in addition to the regular standard officiary of the church. These boards of directors are made up of carefully se-

lected men who have vision and who are willing to invest time and substance in forward movement efforts.

Then sometimes such down-town property must be sold—for I do not hesitate to say that in my judgment there may come a time in the history of a church, as in the life of a man, when its work is done in a given locality. Frequently when such property is sold the entire proceeds have been taken to some other church where the larger proportion of the membership may have located. Sometimes this is wise, but sometimes it only saves the pocket books of people who are well able to support their own local cause. The equities after the sale of such property could be very well placed in the hands of a City Missionary Society and used in extending the borders of our Methodism and building up the Kingdom in other needy fields.

Endowments

It is exceedingly unfortunate that so many of our churches which once housed affluent congregations because of the hegira to the outer belts and suburbs, have been left in the midst of dense populations without the financial resources to carry on their work. The need for some of these churches is often immeasurably greater than in their palmiest days, but the resources are gone. It would have been well if wealthy laymen, with the far vision, had made provision for their permanent support.

But such endowment should, in my judgment, be invested in the City Missionary Society rather than placed in the hands of a local board of trustees and on a local church. Such endowment could be carefully guarded, and held in perpetuity, say as long as in the judgment of the resident Bishop or District Superintendent and other responsible groups to be designated the work should be continued in that field. Then, when discontinuance seems advisable, the income of the endowment can still be used in other areas at the discretion of the regular administrators selected.

We have illustrations in nearly every city of the unwisdom of placing endowment on a local church in perpetuity without provision for its transfer when the occasion arises. Two denominations in Chicago are at the present time facing serious difficulties because large funds were years ago tied up to a specific location.

The Harris Community Trust in Chicago best illustrates what I mean, the aims of which are:

> "To receive and to safeguard donations in trust under supervision and regulations imposed by State legislation; to employ the principal or income, or both, for educational and charitable purposes in a broader and more useful manner in future years than it is now possible to anticipate; to provide for specific needs stipulated by the donor; to insure the perpetuity of principal when that is desired; to lessen preventable errors of judgment in the disposal of principal and income; to guard against unwise use of income and principal by beneficiaries; and by a union of available funds to promote the civic, moral and mental welfare of the people in the widest, wisest, most economical and most efficient manner."

Wealthy laymen should be encouraged to make provision for the time when the changing tides of the city's restless life will deplete the congregations and remove the support from churches which are now strong. In these down-town centers after the prosperous families move out, boarding houses spring up and tens of thousands of young people fresh from the country crowd into them. This fresh young life is exposed to the perils and temptations peculiar to their age and rampant in this day. The net is spread for their unwary feet. The city is often the most lonesome place in the world for such young people. The Church must be there to show them a hospitality as wide as the hospitality of Heaven, and a kindness as large as the kindness of God. Her doors must be ever open. Cheering fires must be ever burning on her altars. Her hands must be extended in ministry. In the hour when they are fighting their moral Argonne and Chateau Thierries she must stand in the relation of Saviour to them.

Then, the hundreds of thousands, representing many races, gather round the doors of such old churches. Methodism in Chicago is ministering to twenty-three nationalities. Nearly four thousand people—young and old—attend the services of Halsted Street Institutional Church, Chicago, every week. Polyglot work of this kind can be done in many of our down-town churches. They must be adapted to a great Americanizing, as well as evangelizing, ministry.

New methods must be adopted. I believe in cherishing due respect for the traditions of a church, but if they are not reaching the new types of people, then new lines of approach must be invented. Edison spent many years and large sums of money in finding substances for his phonographic plates, and when some one expressed sympathy for this waste of time and means, he answered: "It was not waste. We have discovered five hundred substances that are unsuitable for phonographic plates." It is sometimes a great step in advance when we have discovered that certain methods are no longer effective.

"New occasions teach new duties.
Time makes ancient good uncouth."

A New Sense of Possibilities Is Necessary

If the resources from such endowments were placed in the hands of the City Missionary Society with the strong laymen and ministers directing the activities, a new consciousness of great possibilities would be born.

The City Society should stand within supporting distance of every needy cause. Its task is the building of the City of God on earth. The ends of the earth are in these great cities. The war has increased our responsibilities and also our possibilities and opportunities.

There has been much diagnosis and melancholy whining, and

decidedly too much talk about the Church's failure. If I believed the Church had failed, as some affirm, I would resign my place of service in her at once and get into a going concern. I will not spend my life propping up a sinking cause. Some of our leaders are great on confessing other people's sins and short-comings. The Church must be saved from hypochondria. A neurasthenic church can never win battles. A pessimistic church can never capture the great citadels for Jesus Christ.

The Church has not failed if we take all the facts into consideration. In horticulture three conditions are necessary to success —good seed, good soil, good climate. The Church has only had good seed. She has lacked favorable soil and propitious climate. Calvary looked like failure, but now we know it was glorious success. Who are we that we dare venture to go round Zion with a measuring rod? The counting of numbers may be a positive injury.

When some one asked Clemenceau what was his program for France, he said: "Less talk and less complaint, and work, work, work." We need less of melancholy whining in the Church and fewer men with programs and policies, and more work, more of the spirit of sacrifice and unreserved consecration.

In the midst of the ruins of great civilizations John cheered the early Church by the vision of the city coming down from Heaven whose builder and architect is God. In the midst of the ashes of the Roman empire, when Christianity faced as serious a challenge as has ever confronted the Church, Augustine held up the vision of God's glorious city. Such a vision must be kindled now. We cannot build the City of God if we live in Ecclesiastes. We must live in the Book of Revelation and see the City of God coming down from Heaven.

"It is great to be out where the fight is strong,
to be where the heaviest troops belong, and
to fight there for man and God;
It seams the face and it tries the brain,
it strains the arm till one's friend is pain,
in the fight for man and God.
But it is great to be out where the fight is strong,
to be where the heaviest troops belong,
in the fight there for man and God."

Christ and the City

Bishop William A. Quayle
St. Louis, Missouri

We, here tonight, are *Christ*-ians, for so the Antiochian jester pronounced the name of the followers of Christ. We cling to the nickname. The wit of Antioch—no man knows his name, but who does not know the name of Christ and His followers? The jester, with his supercilious smile, has withered like a leaf in the flame and Christ rises with His shepherd's crook and cross, the Shepherd of Mankind.

In His high name we meet this hour with bubbling laughter and adorations in our heart and on our lips. We speak, but our words are not labial sounds; they are the phrasing of our brain and heart—both brain and heart being charged with the Christ-thought and the Christ-heart.

Whatever we do and look upon or pray over it is in the light of and in the name of the Lord Christ, whose bondsmen we be. We do approach everything as Christians first. The educator who sneeringly asked, "Is there a Christian chemistry?" had he known more would have saved his breath. There is a Christian chemistry, just as there is a Christian everything. Christ invades all shores of thought and provinces of human investigation. He is all provinces.

Perhaps here is our trouble in discussing the city. We think of it, talk of it, as "the city," whereas, what we have is in actuality, "Christ's city." How that changes the furrows we plow across the burning marl of a great metropolis. "The city" might be hopeless but "Christ's city" is hopeful. Always hope when the name of Christ intrudes.

So we are not here tonight a debating society of sociologists. Frequently and very often and almost always, it is the sociologists' city we confront. That mars our attitude. Their view of society is hopeless. They hold a cloud of smoke over the town site so the sun has little function. That is no slur on the sociologist; but he has a passion for blazing a trail. He thinks he has a new thing. He puts a halter on the city as if it were a calf and leads it into his stall. He speculates, and woe to the city which denies the validity of his speculation. I have known the social workers in America fairly well for the past twenty-five years. I have labored in their bailiwicks. I have preached without their permission in their purlieus and always without their sanction. They have been naïve in their egoism (I do not say egotism) and have held in suspicion the minister of Christ and the ministry of Christ in such wise that would have been irritating had it not been downright funny. The sociological worker has been invited by preachers and laymen to enlighten them and nothing lacking or doubting has enlightened them with superior air and *ultima Thule* dictum,

settling all "City Problems" as he always denominates them; and what was scarcely less than tragedy has settled the questions so that only the unwary and unwise or over-age minister dare even ask a question. Whenever he did he was overlooked in the reply as in a wide pity that any one should even attempt to masticate the cud he was given to swallow whole. I do not speak at random. I know whereof I speak. For twenty-one years, now, I have been a city man dwelling in the sub-metropolis of America and lesser cities. Any number of times I have heard the sociological worker (and practically all the non-church social workers are sociologically sterilized) effervesce in dreary fatalism on heredity and environment and dull-eyed atheism and give it as the last word to be pronounced and then have heard jejune Christians, men and women or preachers, teach it in Sunday school as if it were the oracles of God. I have heard them get off genetics and eugenics as though they were talking sanity, whereas they were talking only stock breeding whose science is not applicable to men. Cattle are beasts, lovely beasts. Man has a soul, a lovely, demoniacal, angelic, gigantic, human soul. Immortality makes all the difference. Most city specialists I have encountered were so impressed with the city problem (again so called) that they were mortally afraid of the city. They would prognose, dose, but not understand or heal.

We Methodists study the city in the light of Christ and in the name of Christ. That is not a fatalist business. It is not frightening business. It is a glorious, victorious business. I could not pose as a city authority because I have preached in the city and secured a hearing for my preaching. You must fail in the city ministry to become really an expert. I know men who absolutely failed in getting the heeding or a hearing for their ministry who now go out as eventual enlighteners, men who never had a congregation in a city, little or big, who now gad about telling all the preachers how to get a crowd. So I shall speak tonight as a man who has lived in the city twenty-one years, has loved the city, been battered by the city, mauled by the city, but not mutilated by it beyond recognition. I am Christ's man, Christ's city man, being Christocentric in all my thought, relation, beliefs, even prejudices.

The first thing to require of any man or woman discussing the city matter is—are you head first and heart first a Christian? If not, he has no bearing on our deliberations.

"The City and Jesus Christ"—that has light and leading. The leaden smoke that clouds the city is splintered into a thousand rainbows. The thunder of the city and its wild Niagara do but as Niaraga does when the sun is shining, give theme for rainbows; and the tumult lifts itself into orchestral majesties.

My observations as a city preacher are:

I. Observation One

THERE IS NO CITY GENDER

We are so persistently told that the city is one thing and the

country another thing; in a word that there are two genders, a city gender and a country gender, which is not what Christ wrote down in his grammar of gender. He announced that there was one gender and that was the human gender. "Jesus Christ by the grace of God tasted death for every man." "God so loved the world that he gave His only begotten Son that whosoever." Thus we have it, "the every man gender" and "the whosoever gender," and these two genders are one in faith in Christ. This is a fundamental matter. Folks are folks, in country or city. Christ after the flock, not countryman or village man, or city man, Christ after just the human flock. He was at home with folks. His preaching was not city preaching nor country preaching. It was human divine preaching, and to the human race, which He greatly loved and loves greatly yet and will love greatly always. This love of Jesus for the human race is a beautiful deathless affection. I deem nothing more detrimental to effective city Christian work than a notion that the city people are different from country people. They are just people. That is all God has. Jonah of the Nineveh Circuit was a country preacher but seemed to know the vernacular of the metropolis. Practically all the leading pulpits are occupied now by country preachers. There is no city preacher or country preacher. There is just preacher. I wish we could kill the notion and let no one know where it is buried for some brother would be bound to go and exhume the corpse if he could find the grave. I have preached in country and city and nowhere without a hearing, and have not had two attitudes, a city attitude and a country attitude, but just one attitude toward humanity redeemed by Christ. Christ wept over the city they say. But they would do well to recall how He laughed over it and laughed with it. You will know Jesus wept over the world and died for the world but broke an alabaster box of laughter into the world's heart and on the world's head. The world will never get over that holy chrism. The weeping of Jesus was not confined to the city. He wept over sin, not city sin, but sin. Sin caused the heartbreak of God.

The city has more folks in a lump than the country, that is all. The city sins and the country sins and they are neither country nor city sinners, just sinners. The city has folks and that is all the world has. Tonight we approach the city and we Methodists always approach the city as Christ's city, filled with the lost sheep of the House of Israel. Plenty of the lost and, in the light of the Christ, plenty to be found and plenty of the found.

II. OBSERVATION TWO

THE CITY HAS NOT TRIBALITY NOR NATIONALITY BUT ONLY HUMANITY

This consideration, too, is fundamental. We have approached the city as polyglotal which by the dictionary is accurate, but by the Bible of Christ is inaccurate. Pentecost was notable because

all sorts, all tribal associations were present in the audiences. They all heard the wonderful works of God. In this Pentecost is our precedent if we dote on precedents. "Greeks and dwellers in Mesopotamia, Barbarians, Scythians, bond and free"—these are all out in God's big pasture, the lost sheep, this big world's lost sheep.

For many years, as some here present will bear witness, if they care to recall the item, this speaker has held that the right way to make foreigners Americans and Christians was by bringing the Christ in the American vernacular. He held then and now that the foreign block could not be smashed while we pandered to the fatalism of foreign speech. Not the speech the people were born to but the speech to which they immigrated they should see. I am no new arrival in this doctrine. I have not been lauded by experts who dote on reaching men through their foreign tongue. Now at least it is shown that this attitude was not foolish and needs no revision. We have been perplexed by the jargon of foreign tongues and then dismayed by the babble and strangely harked back to Babel, whereas it was not Babel but Pentecost.

The city has just folks, not foreign folks, or native American folks, or black folks, or white folks, or Orientals, or aborigines. When this United States amassed an incredible army it did not raise a city army and a country army and an Irish-American Army, and a Polish-American Army, nor an English-American Army, nor yet a Jewish-American Army. It calmly drafted an American Army and proceeded to inoculate the whole mass with American language and military training. Heed this similitude. Americanize the city crowd in the name of its human homogeneity and not in the name of its tribal heterogeneity. Compulsory teaching and learning of the American speech should be demanded of everyone staying on the American continent. The foreigner wants his mother tongue and to be coaxed by it, but he gets a job in American and can get Christ by the same speech and in the same way. If we were without foreign-speaking Methodism in America, we should be better off and the world would be better off. They will deny this, but others are better judges of this matter than themselves because they speak from within a group and we speak from within a group and we speak outside of all groups looking at the entirety and not at the tribality. "One Lord, One Faith, One Baptism" and now in America and the American city we should add "One Language." We need unification. Varied languages make for disintegration. One language makes for integration. The foreigner must be appealed to as the child of the Heavenly Father. Do not bother him or ourselves about his earthly fathers. He knows too much and too well of that. But as a child of God he has need of enlightenment and good news. He needs the Gospel. The great substratas of life are always the same. Christianity and Christ deal with the universal substratas. As a man, not as a foreign man, as a man just as a man, attack him so in the name of the Christ who was God-Man.

But the reply is "We shall not reach him so." The apt re-

joinder to that reply is "We have not reached him not so." The answer is tit for tat but is truth. We have not succeeded by the many language route; let us try the one language way. We have not succeeded so admirably in the old way that we can afford to be perky in our championship of that way, much less desire to persist in it. Strike for the city people as a people of God and for God, in the American speech which they have learned or should learn more than ever before, and let the converts become members of the American Church, which is what we do in our Methodist Episcopal Church all over America, thank God.

In a Conference one of our leading preachers was French, one was Italian, another Irish, another Scotch, another English, another German, another Scandinavian, another Swede, another Manx, another a Jew. You could change a pentecostal heterogeneity into pentecostal homogeneity in that Conference. It is so we shall thus outrun all our past deeds. All hail to one way to all folks in the interest of America and the Christianization of the unsaved.

III. Observation Three

WE MUST NOT BE SCARED OF THE CITY

The city is terrible but sublime. I cannot refrain from the solemn glory I myself have had in the turbulence of a great city. My forebears were vikings and are buried in the stormy North Atlantic. It may be their fight is in my blood that a country man luxuriates in the city riot. I know its fury and fearfulness; I know its anarchy and murder; I know its squalor, filth and perfidy; I know its lust and lechery, but I know too that for all these things the Christ is equal and for all these He only is the cure. I have in passing from the Labrador out into the upper Atlantic seen the wrinkled waves of the sea pass along the great ocean like sweaty tigers with waves perhaps a mile from crest to crest, then lightly spring over the vessel's deck in labyrinth of foam and fury, and I was not scared; I was elate. They were swift with death but wild with life. The glory of it rolled high as the sky above the peril of it.

So is the city. Its fury, its abandon, its unseemliness, its carousing, its sleeplessness, its polyglotal trumpetry, its assassin's knife, its everything but lethargy summons the Christ. He is not afraid of the howling tempests of this arctic sea. He is invited by it. He is not afraid of the city; He is invited by it. Christians, consult Jesus Christ, and not those fatalists who have no way out but a soup kitchen and an amusement hall.

IV. Observation Four

THE CITY IS NOT TO BE DEALT WITH ON THE LINE OF ITS SOCIAL OR INDUSTRIAL CLEAVAGE ANY MORE THAN ON THE LINE OF ITS TRIBAL CLEAVAGES

In my observation, Christian work has been mutilated and

nearly slain in many cities by the workers thinking they must pander to class prejudice in order to invite people to Christ. The chief company of social workers in a city think they must become labor agitators and strike promoters and raise shibboleths of class and mass, laborer and capitalist, employer and employee, and advocate socialism and become bolshevistic so as to get their discordant types to Jesus. Said a Methodist preacher in my city once, "I do not dare to say I am a Methodist in my church. The people would not listen to me." That preacher was near a fool. He was a disciple of Hull House, not of Jesus of Nazareth. Hull House has no inculcation for a lover of Christ and a believer in Christ.

Christianity is dead against money as master. Between money and man, the Church always stands for man.

Christianity is dead against anarchism. Let it say that. Christianity is against any organization that in the name of labor or incendiarism calls American citizens scabs and denies them the right to earn their living when and how and where they will, if competent, and no man or organization must deny them. Under the Constitution no foreigner or citizen may deny to any American citizen the right to get and keep a job. Let the Church say that. *We are for all men's rights,* not for a few men's rights as against all men's rights. Let the call of the Methodist Church be preached in the equality of man as man in Christ and do to the death the making of classes which is unrepublican and un-Christian. The Salvation Army, not wittingly but actually, tends to make classes which in America is inexcusable and ought not to be tolerated. The Methodist Church makes all one in Christ Jesus.

V. OBSERVATION FIVE

THE GOSPEL OF JESUS CHRIST IS OUR PREACHMENT

In city work, specialists have often insisted on things which were no gospel and that these must be dealt with to bring men to God. They were wrong. They say, "They will listen to no gospel." Try them. The masses of people since Jesus nowhere wildly took Christ to their hearts. The Kingdom of God has not been colonized. Christ is decent, Christ is clean. That is not popular with a very many. But that is our only charter—to preach Christ. He is their Hope and their Saviour. A company of country preachers freshly picked from the country bushes or pulled up from country fields, and with their country freckles on their faces and on their hands, and no indoctrination in socialism and its accompaniments and embellishments, but just robust believers in the redemption of Christ, will do more to bring the city to its Lord than all the specialists ever trained in the world. The specially trained for the city are in deadly peril of knowing so much about what not to do that they never rise up and do the brawny things they ought to do.

The article in our church papers to the effect that the Good-

will Industries proved the Church to be practical, should have been censored. That type of talk is harmful all day long and all night long. The Goodwill Industries are good but are purely a minor good. The great Goodwill Industry and the great practicality in the Church of God is bringing the Christ to the city and country and making men familiar with the new life in God so that people in country and city alike, shall have knowledge of the profound music and might of redemption.

Christ was slain at a city, but those who brought him to his death were not city people. City and country wicked people conspired to kill God. But He refused to be held by the grave they thrust Him into. But for man universal He tasted death, and for man universal He rose again from the dead, and to man universal the living Christ proffers redemption, and to saved men He offers a habitation in the City of God. And the land of Beulah lies around about Jerusalem the Golden. For which, all thanks be unto our God.

Proceedings of the Third Annual Meeting of the Council of Cities of the Methodist Episcopal Church

TUESDAY, FEBRUARY 10, 1920

MORNING SESSION

The Third Annual Meeting of the Council of Cities of the Methodist Episcopal Church was called to order at 9 A. M., February 10, 1920, in the William Penn Hotel, Pittsburgh, Pennsylvania, by M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

W. E. J. Gratz led the devotions.

J. B. L. Hornberger of Pittsburgh gave an address of welcome, to which George G. Vogel responded.

Carl D. Gage was elected secretary.

John Thompson took the chair while M. P. Burns read a paper on the "Post War City Task."

Daniel L. Marsh read a paper on "The Place, Activities and Relations of the City Societies to Methodism and Other Agencies in Working Out City Problems."

A discussion of the paper was led by M. L. Robinson. Paul Edwards, L. G. Reynolds, H. R. DeBra, W. B. Slutz, John Watchorn, F. H. Coman, J. St. C. Neal participated.

W. S. Mitchell read a paper on "The Centenary Program Applied to the Down-town Church."

C. N. Pace opened a discussion of the paper which was participated in by A. F. Reimer, W. J. Dunham, W. H. Leach, W. E. J. Gratz, W. H. Whitlock, H. J. Burgstahler, D. L. Marsh, William Talbot, George G. Vogel, James Moss, V. W. Thrall, F. H. Coman, Samuel Quickmire, and L. M. Lounsbury.

Ralph Welles Keeler made a statement concerning publicity.

Following the announcements the meeting adjourned.

AFTERNOON SESSION

The Council reassembled at 2:30 P. M. with M. P. Burns in the chair.

W. E. J. Gratz led the devotions.

E. L. Waldorf read a paper on "The Down-Town Church Organized for Spiritual Resources."

John Thompson, taking the hour of C. W. Blanpied, read a paper on "The Relation of the City Society to Church Equities and Endowments."

A discussion was participated in by W. E. J. Gratz, W. F. Hovis, E. L. Waldorf, F. H. Coman, M. P. Burns, George G. Vogel, M. L. Robinson, A. H. Thompson.

On motion of W. E. J. Gratz, the following resolution was adopted:

That a committee be appointed by the chair to consider the whole matter of endowments and that this committee confer with the committee already appointed by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and prepare a statement and resolution to give direction in the making of endowments for churches in the future.

The following were appointed on this committee: John Thompson, George G. Vogel, M. L. Robinson, A. E. Craig, E. L. Waldorf.

L. F. W. Lesemann read a paper on "Methods of Training Leaders for Foreign-Speaking Work."

Discussion was led by G. G. Hollingshead. F. A. Cone, John Thompson, and H. K. Hilberry participated.

E. J. Helms read a paper on "The Goodwill Industries as a Spiritual Factor in the Church."

The paper was discussed by Samuel Quickmire, A. N. Chapman and Paul Edwards.

At this time the presiding officer introduced Bishop William A. Quayle, who made a brief address.

A. E. Craig read a paper on "The Challenge to the Church in the Present Industrial Unrest."

A discussion of the paper followed by George G. Vogel, H. J. Burgstahler, E. L. Brown, D. D. Vaughan and L. D. Woodmancy.

Bishop Quayle pronounced the benediction.

The Council adjourned.

EVENING SESSION

The evening session was a banquet given by the Methodist Episcopal Church Union of Pittsburgh to the visitors, in Kaufmann's Restaurant. D. L. Marsh presided and M. P. Burns was introduced and made a short address on the City Problem. The address of the evening was given by Bishop William A. Quayle on "Christ and the City."

WEDNESDAY FEBRUARY 11

MORNING SESSION

The Council was called to order at 9 A. M. by M. P. Burns.

W. E. J. Gratz led the devotions.

C. W. Blanpied read a paper on "Specialized Leadership for City Mission Fields.

Joseph M. M. Gray read a paper on "The Down-Town Church Organized for Civic Welfare."

This was discussed by W. E. Hammaker.

Carl D. Gage, the secretary, was compelled to leave, and George B. Jones of East Chicago was elected secretary.

D. D. Vaughan read a paper on "The Best Methods of Evangelization Suitable for Industrial Communities."

The discussion was participated in by W. E. Hammaker, A. C. Craig, G. G. Vogel, W. H. Wehrly, F. H. Coman, J. M. M. Gray.

G. G. Hollingshead, read a paper on "The Interchurch World Movement and the American City."

The discussion was participated in by John Watchorn, H. J. Burgstahler, W. E. J. Gratz, F. A. Cone, W. F. Hovis and John R. Henry.

M. P. Burns announced a business meeting at 2:30 P. M.

George B. Dean read a paper on "City Evangelization."

This was followed by singing.

The session was concluded by Frank W. Luce. Prayer was offered by W. S. Mitchell of Boston, George White Dawson, Wilmington, Delaware, and F. H. Coman of Buffalo. The benediction was pronounced by John T. Jones.

AFTERNOON SESSION

The Council reconvened at 2:30 P. M.

Devotions were conducted by W. E. J. Gratz.

The order of the day, the reports of the Group Committees, was taken up.

For the Down-Town Group, the Chairman, E. L. Waldorf, reported a Steering Committee and Findings Committee, and J. M. M. Gray read the report. (See report, page 109.)

The report was discussed by John R. Henry, M. P. Burns, J. M. M. Gray, Arthur J. Rinker, W. S. Mitchell and E. L. Waldorf.

On motion, the report was adopted.

The report of the Committee on Resolutions was presented by Arthur J. Rinker.

It was voted to recommit the report for further consideration.

E. J. Helms was introduced.

For the Goodwill Industries Group, George W. Corner, Jr., read the report. (See report, page 110.)

The report was discussed by John Watchorn, S. H. Anderson, W. S. Fleming, W. B. Mitchell, M. L. Robinson, Samuel Quickmire, A. N. Chapman and E. J. Helms.

M. L. Robinson moved an amendment

That the Bureau shall seek wherever possible and practicable to bring the administration within the program of the City Society.

This was lost by a vote of 53 to 58.

On motion, the report was adopted.

For the Foreign-Speaking Work Group the report was introduced by C. W. Blanpied and read by H. E. Conard. (See report, page 113.)

Daniel L. Marsh moved an amendment which was accepted that:

Wherever there is a City Society the organization of work among Foreign-Speaking people be done under that Society.

It was moved that the report be cut to 1,500 words.

It was moved for all that is before us,

That we accept the report without further reading and the whole of it be printed.

It was moved to lay on the table.

It was laid on the table.

The reading of the report was continued by Mr. Conard.

It was moved:

That the report be accepted and printed in full, and that a committee be appointed to re-edit to a "finding" not to exceed 1,000 words for publication.

It was moved as a substitute:

That the report be printed as the finding of the Foreign-Speaking Group but not as adopted as the action of the body.

The substitute was lost.

The original motion was carried.

For the City Societies Group the report was read by M. L. Robinson. (See report, page 110.)

It was moved and seconded that it be adopted.

The report was reread and adopted seriatim.

An amendment urging the "necessity of approval of the Conference Board of Missions" was laid on the table.

M. L. Robinson offered an amendment that:

We heartily encourage the giving of endowments intended for the benefit of local churches to the City Society.

It was adopted.

The report was then adopted as a whole.

J. St. C. Neal, John Watchorn and John R. Henry were appointed a Committee to prepare resolutions to be sent to the relatives of Dr. J. M. Buckley, Dr. F. D. Bovard and Dr. E. C. E. Dorion.

They presented the following resolution, which was adopted:

Resolved, That we, the delegates to the Council of Cities held in Pittsburgh, Pensylvania, February 10-12, 1920, express our deep sorrow to learn of the deaths of Doctor E. C. E. Dorion, Doctor Freeman D. Bovard and Doctor James M. Buckley, and hereby recognize the splendid service each has rendered the Methodist Episcopal Church and the Kingdom of God, and that a letter be sent by the Secretary to the families of these deceased brethren, conveying our sympathies and a copy of these resolutions.

J. ST. CLAIR NEAL.
JOHN R. HENRY.
JOHN WATCHORN.
Committee.

The following resolutions, presented by Luther G. Reynolds, were adopted:

Resolved, That we, the delegates to the Council of Cities of the Methodist Episcopal Church, held in Pittsburgh, Pennsylvania, February 10-12, 1920, do hereby express our sincere and earnest approval of the action of

the last General Conference of the Methodist Episcopal Church in creating a new policy for the Board of Home Missions and Church Extension; departmentalizing the work of the Board and centralizing the responsibility for the success of the policy, in the position of Corresponding Secretary, which position has been so ably filled by Dr. D. D. Forsyth.

Be it Further Resolved, That we recommend strongly the action of the Board of Home Missions and Church Extension for its wise selections of well qualified and expert leaders for the various departments. Especially do we, as the Council of Cities, commend the splendid work of Dr. Melvin P. Burns, Rev. Charles W. Blanpied and Dr. E. J. Helms, for their earnest zeal and indefatigable labors during the past four years—traveling from coast to coast, counseling with the City Secretaries, District Superintendents, Bishops, and leading laymen; making surveys—preparing programs and bringing statesman-like grasp to their tremendous problem of city redemption.

LUTHER C. REYNOLDS.
J. ST. CLAIR NEAL.
MILLARD L. ROBINSON.
GEO. G. VOGEL.
A. F. REIMER.
JOHN THOMPSON.
W. L. LAYTON.
DANIEL L. MARSH.
JOHN WATCHORN.

Luther G. Reynolds presented Los Angeles as the place for next meeting.

It was moved that the matter be left with Department of City Work, and if arrangement can be made that this invitation be accepted.

The following resolutions, presented by A. J. Rinker, were adopted:

The Third Annual Meeting of the Council of Cities of the Methodist Episcopal Church assembled in the William Penn Hotel, Pittsburgh, Pennsylvania, wish to record its heartfelt gratitude to our Heavenly Father for his protection and guidance, who has made it possible for us to meet at this time and place to consider the larger program of the Kingdom for the leadership of Jesus Christ in all our undertakings, and for the presence and power of the Holy Spirit for the completion of the task.

We further express our appreciation of the generous hospitality, kindly forethought and brotherly Christian greetings of the Methodist Episcopal Church Union of Pittsburgh, which have made no small contribution to the success of this Conference in making it one of the memorable meetings of the Council.

The entertainment of the Council in the William Penn Hotel, with its corps of efficient employees, has been most delightful and its fine appointments have proved most helpful in the transaction of the business of the Council.

We would mention especially the banquet tendered Wednesday evening, February 11th, with its varied features of entertainment furnished by the Methodist Church Union of the city, and further we commend the committee on arrangements in securing as the speaker of the evening Bishop William A. Quayle, who, in his inimitable style, spoke on the subject of Christ as the Saviour of all the people in the city.

The committee on program is to be highly commended in bringing together in a most fitting manner, men and subjects, all of which have made for the thoughtful and intelligent solution of city problems, a widening and projecting of the vision of the city pastor and worker and a quickening of the spiritual motive.

Finally we record our appreciation of the presence of our splendid leader, Dr. M. P. Burns, and his corps of assistants and heads of departments in the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. With such forward-looking leaders, we cannot fail.

We cannot but feel that we are voicing the sentiment of this entire group when we say that we earnestly desire a continuation of such meetings for council, exchange of methods and for earnest importunate prayer.

A. J. RINKER,
Chairman.

On motion, the Third Annual Meeting of the Council of Cities adjourned.

(Signed) CARL D. GAGE,
GEORGE B. JONES,
Secretaries.

Findings

Down-Town Pastors' Group

The Committee on Findings of the Down-Town Pastors' Group reports as follows:

1. The down-town church is a necessity, because (*a*) it ministers to the traveling and transient population; because (*b*) geographically it has the outstanding opportunity to deal with the conditions of vice and need existing in the congested centers; because (*c*) it can best become the meeting place for mutual understandings; and because (*d*) it alone can view and serve the city as a whole.

2. Because of its strategic location at the center of community, social, economic and industrial interests, it is peculiarly responsible for bringing to bear upon the entire life of the city, an exaltation and an incarnation of Christian ideals.

3. In addition to all of the traditional agencies of the ordinary, aggressive, evangelical church, the down-town church must constantly employ such methods as will serve ever changing human needs.

4. Unless it is impossible, the down-town church should be self-supporting; and when total self-support is impossible, the support which the down-town church receives, either from beyond its normal constituency, or from the Board of Home Missions, should be given so as not to reduce its prestige in the city.

5. We lay stress on the fact that no novelty of situation, nor peculiarity of method, should cause us to forget that we are workers together with the supernatural, and that our reliance is upon the sufficiency of the Gospel of Jesus Christ for every modern need.

6. As to methods of procedure, we desire to call attention to the program of the city church, as presented on pages eleven, twelve and thirteen of the handbook, A Program for the City Church, recently issued by the Department of City Work of the Board of Home Missions and Church Extension.

7. Having found the interchange of ideas and methods at the Council of Cities at Pittsburgh of great value, we recommend that the Department of City Work of the Board of Home Missions and Church Extension solicit from every down-town pastor the details of any successful plan which he has worked in his field, and become a clearing house for the same.

Joseph M. M. Gray,
Chairman.
J. W. G. Fast.
Lucius Clark.
Charles N. Pace.
W. E. J. Gratz.
H. J. Burgstahler.
DeWitt B. Thompson.

GOODWILL INDUSTRIES GROUP

The Committee on Findings of the Goodwill Industries Group reports as follows:

In these days of reconstruction and social unrest we believe that the Goodwill Industries have come into being through the Providence of God.

They constitute a form of Christian ministry, designed to create for the Church, points of contact for spiritual ends, with the poor, the needy, the maimed, the economically unfit and the unchurched masses in our congested city districts, this being done by ministering to the temporal needs of these people.

These industries will endeavor to provide for the religious, educational, social and industrial welfare. By the inspiration of religion, by industrial education, by the encouragement of thrift, and of healthful conditions of living and labor, the Goodwill Industries will endeavor to prevent pauperism and by Christian cooperation will relieve the temporary distress of the unfortunate, thereby interpreting to them the message and ministry of Christ in ways they can understand.

We heartily approve of the action of the Board of Home Missions and Church Extension, through its Department of City Work, in organizing the Bureau of Goodwill Industries, and we recommend the approval and ratification of their action by this body.

We also approve of the By-laws of the Bureau of Goodwill Industries, and the consequent form of organization under which the Bureau is now operating, and would urge this body to recommend to the General Conference, that the Bureau be given proper recognition and authority in the discipline and law of the Church, as a Bureau of the Department of City Work of the Board of Home Missions and Church Extension.

We recommend that for purposes of standardization, and that all affiliated branches may be held steadily to the form of ministry intended by this Bureau, that said branches do organize in accordance with the form of by-laws provided by the Bureau, allowing such modifications, as may be demanded by the statutes of the states or local city conditions.

We recommend to the affiliated branches that the spiritual aims of this work be always held uppermost.

GEORGE W. CORNER, JR.,
Chairman of Committee on Findings.

CITY SOCIETIES GROUP

The Committee on Findings for the City Societies Group reports as follows:

The following statement concerning City Societies was adopted by the Council of Cities held in William Penn Hotel, Pittsburgh, Pennsylvania, February 10-12, 1920. The basis for this statement

was prepared in the group of about forty-five delegates representing City Societies from all parts of the country, after free discussion, and finally adopted after further consideration by the whole Council of Cities, including selected pastors from down-town churches, foreign-speaking work, and good-will industries.

1. SCOPE OF RESPONSIBILITY

The City Society is the official agency of the Methodist Episcopal Church, established by the General Conference as provided in the Discipline of 1916, for administering within a city and its vicinity all church and missionary work requiring material assistance in addition to the contributions of the local membership and constituency.

2. RELATION OF OTHER METHODIST AGENCIES

Its organization is thoroughly representative of all city Methodism and therefore all work making an appeal to the denomination at large through the city which should properly become a part of the City Society's program, should be integrated with the work of the City Society, and careful consideration should be given by our official leadership not to allow additional organizations or corporations to be formed to carry on such work.

3. RELATION OF CITY SOCIETIES TO THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

(a) The Board of Home Missions and Church Extension through its Department of City Work is the official agency of the Church to promote city missionary work in the respective territories covered by organized City Societies but operating wholly through and in cooperation with each City Society for the work in these respective fields and to promote the organization of City Societies in new fields.

(b) The City Society invites the fullest cooperation of the Department of City Work in planning its Home Missionary and Church Extension program from year to year in advance of the annual meeting of the Board of Home Missions and Church Extension and undertakes to raise directly from its city and suburban constituency by the apportionment plan as provided by the Discipline and otherwise a reasonable and worthy amount, which, together with the annual appropriation of the Board of Home Missions and Church Extension, will determine the budget and program for the ensuing year.

(c) The Board of Home Missions and Church Extension and the City Society are assumed to have the right to make such appropriations to local churches as seem warranted by the nature and extent of the cooperation of the local church in carrying forward a missionary program for its neighborhood.

4. THE CITY SOCIETY AND CHURCH EXTENSION

(a) The City Society is charged with the responsibility of developing the Church Extension program within its territory and therefore we recommend that the General Conference so revise the regulations governing the Church Extension grants of the Board of Home Missions and Church Extension that the applications for all projects within a territory of a City Society shall require the carefully considered approval of the City Society.

(b) We recommend that our City Societies avail themselves of the most sagacious counsel of our leading laymen and ministers to secure strategic locations in growing neighborhoods as promptly as possible.

5. ENDOWMENTS AND PROPERTIES

(a) We are fully convinced that the time has come for the General Conference to provide that all endowments and properties held by churches requiring missionary assistance to maintain a worthwhile program and located within the territory of a City Society shall be transferred to the City Society, wherever legally possible, when the Resident Bishop, District Superintendent, and City Society shall so request with the approval of the Annual Conference.

(b) In addition to endowments for the general work of a City Society, we heartily encourage giving to a City Society endowments intended for the welfare of any Methodist Episcopal church or churches within its territory to be administered by that City Society according to the terms approved in accepting the funds.

(c) When a property is transferred by the City Society to a local Board of Trustees we recommend the policy of securing to the City Society by bond and mortgage similar to that securing the Church Extension Grants of the Board of Home Missions and Church Extension such an amount as shall have been invested by the City Society in that property.

(d) When an advance is made by a City Society to meet a property emergency in a church locally owned without taking title to the property, satisfactory security shall be taken from the trustees to secure the repayment of the same.

6. PROGRAM

In emphasis of the features of a City Society Program as noted in the Discipline and in addition thereto, we especially recommend:

(a) The desirability of combining the usual activities of the Methodist Social Union with those of the City Society.

(b) Adequate provision for fresh air relief and vacation Bible Schools in summer.

(c) Open air evangelism on the streets and shop meetings in industrial plants.

(d) That the City Society shall be regarded as the proper agency to represent collective Methodism in a Federation of Churches in the city, and to give expression to Methodism's convictions on matters civic, social, industrial, etc.

(e) An essential factor for the successful use of increased financial assistance for the down-town church is the development of a competent and consecrated lay leadership in sufficient numbers to insure wise local administration and establish a center of constructive power in the community life. The City Society joins with the local church in the responsibility for recruiting this leadership in a measure commensurate with the opportunity of the field.

(f) That we advocate a program of community evangelism through community service, by every available good method with increased staff and improved equipment where necessary, that ministers to the social, physical, intellectual and spiritual well being of the people of the neighborhood.

FOREIGN-SPEAKING WORK GROUP

The Committee on Findings for the Foreign-Speaking Work Group submit the following findings as a guide toward a standardization of thinking and program building for our work among foreign-speaking peoples:

GOAL

It is important in looking toward the future stability of our work among foreign-speaking peoples that we determine the goal —the ultimate purpose of the Church in carrying on a program of this kind.

We affirm that the goal of our effort to reach the various language groups in America must be: First—To bring as many individuals as possible, both youth and adult, to a personal knowledge of Christ as Saviour and to encourage the unchurched to become identified with some Protestant Communion. Second—To create the atmosphere of social responsibility in which lives may be redeemed and in which they can grow, thus building redeemed individuals into a redeemed social order.

ATTITUDE OF APPROACH

The basis of approach, in our work among foreign-speaking peoples, is the recognition of our common humanity in God. When the Church shall have reached this eager, Christian attitude many of the difficulties of our work will have disappeared.

Indifference toward these people of foreign tongue is no longer possible. They are a part of our common life. The polyglot list of names on our honor rolls is a standing rebuke to any attitude of aloofness, condescension or patronage. A feeling of sympathetic responsibility to share with them our highest ideals of life should replace all such wrong and unchristian attitudes.

While informing ourselves for educative and protective purposes of any destructive practices and evil conditions existing among foreign-speaking groups, we desire to bring about a widespread appreciation of the more positive and constructive contributions of the various nationalities to American ideals through their wholesome national traditions and culture.

RELATIONSHIPS

The spirit of the relationship of the Church to foreign-speaking peoples and the relationship of Christian foreign-speaking peoples to the Church must reflect in a realistic manner the ideal of oneness. If the Church or individuals in the Church or any board, department or organization of the Church is for one moment forgetful of this common bond, the spirit of the Kingdom is violated and the attempted service becomes vitiated and counterfeit. This spirit encourages foreign-speaking peoples to accept with us as their own the responsibility for the future in mutually working out our common destiny.

ORGANIZATION

The organized religious life of our foreign-speaking peoples should permit full development of initiative and a feeling of responsibility and at the same time make for unity of purpose and Church government. The following formulated plans may be adapted to the needs of the situations:

First, as to supervision.—A foreign language mission under the direction of the City Missionary Society where organized or directly under the District Superintendent. A chapel of some local English-speaking church, or a regularly organized church.

Second, as to language.—A foreign language mission, chapel or church in a racially solid neighborhood; a bilingual or polyglot English language mission, chapel or church in a neighborhood made up of many peoples and where the children use English exclusively in the public school.

PROGRAM

We recommend the three-fold program of worship, religious education and social welfare as a minimum program for the Church in its work among foreign-speaking peoples—adapted to the needs of the various nationality groups.

WORSHIP.—The following items are specifically urged for consideration:

(a) Preaching: In the church, on the street, at the factory. Music, hymnology and a beautiful reverent order of worship need particular emphasis.

(b) Prayer: Meetings at the church and in home groups, stressing family worship and personal devotions.

(c) Pastoral Work: Home visitation. Baptismal, marriage

and funeral rites. Colporteur services combined with Scripture reading, prayer and personal work.

(d) Children and Young People: Devotional services and children's church using adapted forms of worship. Encourage family attendance at church.

RELIGIOUS EDUCATION.—The curriculum of religious education should include Bible study, church history, fundamental Christian beliefs, missions, the social principles of Jesus and their application to present day needs, teacher training and training for leadership.

We recommend, first, Graded Sunday School lessons adapted to the needs of the various language groups, progressively introduced, as rapidly as the training of the teaching staff and the material equipment permit. Second, bilingual Sunday School and other literature and at least one strong religious newspaper for each nationality published through denominational allocation. Third, the Daily Vacation Bible School and week-day religious education emphasizing catechetical instruction, culminating in a confirmation service. Fourth, the study of Social Evangelism, including questions of social and industrial justice, health and sanitation, intemperance, social hygiene, political corruption, housing and other kindred topics.

SOCIAL WELFARE.—The Church of Jesus Christ need never apologize for ministering to those who are needy, for fashioning the environment of the people, for inculcating high ideals of life and citizenship, and for establishing justice in all the relationships of men.

The following items of program are commended in work among foreign-speaking peoples:

Classes and assemblies of educational content, classes in manual and domestic arts, clubs for various groups, recreations within and without the plant, social gatherings for the purpose of fellowship, health agencies, child welfare work in caring for children and in council for mothers, and such forms of extension work as are represented by visiting nurses and visiting housekeepers.

We believe that the Church should not duplicate, but rather by cooperation stimulate to better service such agencies as the public school, charity organizations, juvenile court and other corrective agencies; boards of health, sanitation and housing; recreation agencies, libraries and such organizations as immigrant and legal aid societies which seek to protect foreign-speaking people from becoming unscrupulous parasites.

We recommend the inaugurating of an active cooperative relationship with the immigrant officials at ports of embarkation and entry.

AMERICANIZATION.—Prussianization and Magyarization by compulsion in the Old World have bred mistrust in the meaning of Americanization in certain racial groups. By Americanization we mean the imparting of those ideals and principles of Christian

democracy that have placed this country in the position of moral and spiritual leadership. These ideals, a composite contribution of the nations, result in what we believe to be the highest type of character, of standards of living and of government.

The Church must use all its influence to compel the teaching of true Americanism in all our public and private schools. It must condemn as un-American every practice in politics, business and social life that is not right, honest and just, no matter whether the offender be American or foreign-born. It should acquaint the adult alien with the best in our country by opening night classes in English and citizenship, by the public forum, mothers' meetings, and by cooperation with other agencies.

MATERIAL EQUIPMENT

Church officials are urged to give attention to the material equipment item in work among foreign-speaking peoples, noting especially the following factors:

Style of architecture suited to nationality groups, the use of the cross, sacredness of the worship room, adaptation of rooms for religious education and social work to the communities' needs and residence of language pastor and workers.

LEADERSHIP

The leadership for Methodism's enlarging work among foreign-speaking peoples will necessarily be highly specialized and will include English-speaking as well as foreign-speaking men and women.

While the English-speaking recruit must understand the sacrificial character of this home missionary work, the Church must extend to him the same remuneration in salary, advancement and opportunity as it does leaders in any other line. Foreign language recruits should be given the same assurance of advancement as accorded their English-speaking coworkers. In recruiting these leaders, in addition to the cultivation of our educational centers from which English-speaking workers are to be largely secured, we recommend the careful gleaning of our foreign language parishes for young men and women who will answer the "Life Service" call for work among their own people.

In view of the urgent need, adequate provision must be made for the training of this leadership by the adjustment of the curricula of some of our universities, seminaries and other training agencies.

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